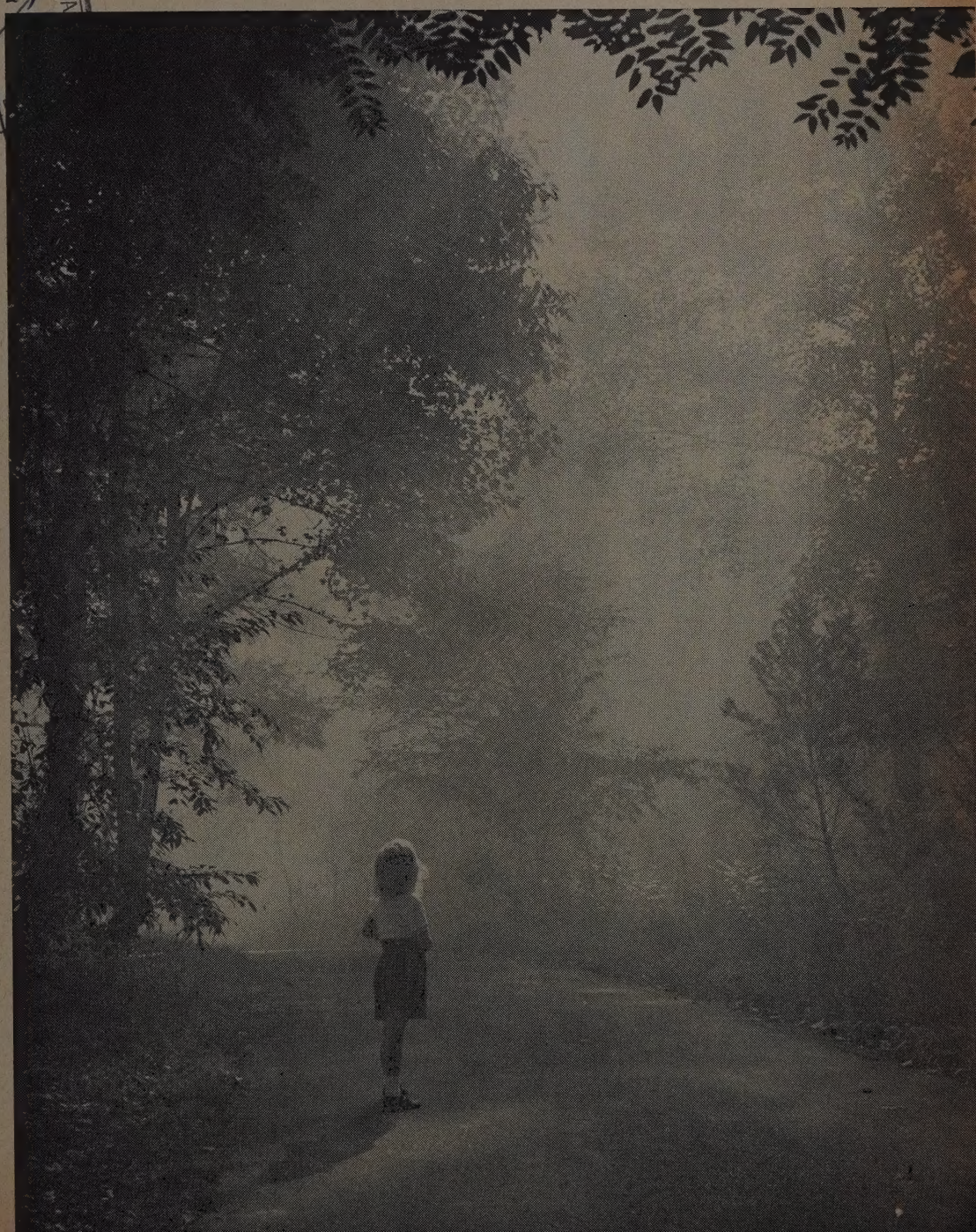
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY JUN 8 1968
LIBRARY

Lutheran Herald

40-24



NE 12
956

Your children are not your children

They are the sons and daughters of Life's longing for itself.

They come through you but not from you,

And though they are with you yet they belong not to you.

You may give them your love but not your thoughts.

For they have their own thoughts . . .

You may strive to be like them, but seek not to make them like you.

For life goes not backward nor tarries with yesterday.

You are the bows from which your children as living arrows are sent forth.

The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.

Let your bending in the archer's hand be for gladness;

For even as He loves the arrow that flies, so He loves also the bow that is stable.

KAHLIL GIBRAN

Reprinted from THE PROPHET by Kahlil Gibran permission of the publisher, Alfred A. Knopf, Inc. right 1923 by Kahlil Gibran; renewal copyright 195 Administrator C.T.A. of Kahlil Gibran Estate, and Mar Gibran.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edi**

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter Jan 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Min apolis 15, Minnesota.

dren's Day, June 10, has been set aside to "emphasize the joy of God's tiful world, and the importance of the child." We honor this day by enting a mother's sensitive story of her child's leading her to rich ad- ure.

nd a Little Child . . .

Letha L. Patterson

me people are born leaders. I wasn't. I had to be led leadership. By a child.

eve, our son, now twelve, brain-damaged since birth, never fully comprehend the richness that he has ght into our lives along with the sorrow of his licap. But he is the one who challenged me to make r use of my abilities—to find real meaning in my —and to help lead other parents in facing their lems.

x years ago, I was sitting vegetable-like, in a chair, ng at the pattern in the rug. Mired in self-pity. lessly, hopelessly, helplessly trying to escape our lem. Today, I am sitting in a chair, all right, writ- a chapter for a medical textbook.

x years ago, I did not see how I could possibly live ugh another 24 hours. Today, I long for a few extra rs in which to work, while detesting the fact that one of those mortals who *has* to spend one third er hours resting up for the other two thirds.

ow just what has happened to bring about this nge? I suspect that I just happened to be standing ne right place at the right time when the right people e to call. And being the person I am, I met oppor- ty at the door without waiting for it to knock.

r maybe I was just tired of waiting. Steve was four s old before we could get our problem defined. It's easy, you can imagine, to accept the fact that your cious little blue-eyed worry will spend the rest of life beating ¾ time while the world marches past with a steady 1, 2, 3, 4. This diagnosis had merely firmed our worst fears, but even so, it took me two re years to accept it as a fact. And then only because ecognized symptoms of my own emotional break- vn.

was these symptoms—acute—that drove me out of house one day in June, 1950, to try to find some s to help me face Steve's problem. I started my search at the St. Paul Public Library. What a small amount of printed matter there was on the subject in those days. And what a rat-race I had that morning! From the Public Library, to the County Medical Library, to the State Department of Public Institutions Library —but finally I ended up with Miss Mildred Thomson, head of the State Bureau dealing with the problems of the retarded. There I found publications—but more than that I found a friend. I learned much later that she is one of the most respected professional leaders in her field, and my debt for her friendship and profes- sional guidance these past six years can never be paid.

When I visited with her that day she said, "By the way, there's a group of parents meeting monthly over at the Minneapolis YWCA. In fact, they're having a meet- ing this next Wednesday evening. Why don't you go? They need people like you." So I went. Alone.

"Do I really want to associate with parents of retarded children?" I asked myself as I walked into that meet- ing room. I wasn't exactly expecting to see the abnormal kinds of people you see at a side-show, but I wasn't sure—with all the misinformation I then carried about the reasons children are retarded. I sat there stealing furtive glances at each new person coming into the room. Amazing! They were just people—people like those you see at the P.T.A.

And it turned out that this little group, mostly par- ents—35 or 40 of them—were to be hosts to local lead- ers from all over the country to form a national organ- ization to aid retarded children and their families. That night I volunteered to do a little letter-writing. A Min- neapolis mother stressed the need for publicity, and within a month the two of us found ourselves doing the publicity preliminary to that national meeting.

The only contact that either of us had ever had with a newspaper staff was paying the paper boy. She, a nursery school educator and I, a bacteriologist. What a rare blend. But when the convention was over and the National Association for Retarded Children had become a reality, we spread out the press clippings. We weren't the only ones surprised. Professional public relations men vowed that no "pro" could have hoped to get such coverage.

We did have the leadership of such a "pro" (a parent)

This article is based in large part on a previous article "Growing Into Leader- ship," printed in ADULT LEADERSHIP, monthly publication of the Adult Education Association of the U.S.A. It is being used with the permission of the editor.

Lutheran Herald

VOLUME XL . . . NUMBER 24

Minneapolis, Minn., June 12, 1956

during the convention, but most of the browbeating for coverage was done before he arrived. It was just a case of two female fools treading the angel's path. We saw a job that had to be done, and we didn't care what that involved. Managing editors of Twin City newspapers still like us, though, we guess.

With all this good publicity, we had to start a chapter in St. Paul. Other groups were forming in several of the urban centers around the state, too, so the next step became obvious. The Minnesota Association for Retarded Children was founded in June, 1951.

I won't list the jobs that I did in that year. It makes me tired to think about them—but you mention one and I'll find a file on it if I haven't thrown it away to make room for others.

Meeting with these other parents and working with them helped me to deal with our own problem. I realized that my husband and I *must* do some intelligent planning for Steve and our own family. Steve's injury had hampered him in his ability to meet and solve new problems and his need for supervision had been more or less constant. Six years of such vigilance had left me physically and emotionally exhausted. We had another son, Bruce, beautiful and "normal," who had been born in 1946. Four-year-olds have a way of needing a mother, too, and my husband was reflecting the worry and constant tension. Something had to give. So with the best professional counseling we could get, we decided to place Steve in a nearby private school.

That was in the fall of 1950. I know, now, of course, that much of my feverish activity during that following year was a working-off of my own emotions about separating from Steve and it was good that I had something to keep my mind busy. Action beats fretting, any day. But part of that feverish activity came because I was angry. I was getting at the facts and I was angry.

Indignant.

Indignant towards a crude, uncultured, ignorant, arrogant society that had caused my family and other families to suffer unwarranted stigma, shame, fear, and cruelty. Right here in our own U.S.A. I guess I must have been indignant at just about everybody.

But fortunately, I didn't let out with too many fightin' words before I realized that not too long before, I had been a part of that "arrogance of ignorance." (My professional friends helped me to see this.) You can't be mad at people when they don't understand and particularly when no one has bothered to tell them.

My role became very clear. "The man who knows must tell!" So I started really trying to learn how to tell it at all levels—local, state, and national. Don't ask me where I found time to study professional writing. I guess I had always wanted to write, but it took Steve to force me into it. I had tremendous help from my husband, my best and worst critic. Writing and c zations are not his dish, but he enjoyed (for a r able length of time!) seeing them on the menu— for the benefits that I was receiving.

And Bruce, who is now climbing 10, has unde that he, too, has helped children like Steve by self-reliant during the many hours that I have glued to this typewriter. We'll stand him up a any 10-year-old.

Just now he was standing here as we read a that Steve wrote to us. For almost three years Steve has been at our Owatonna State School. H some real problems, but he is an excellent spelle he can read almost as well as any 12-year-old.

Twelve years! You learn a lot about this lem in twelve years and some of the writing doing now consists of ideas that have never seen before. The rewards are very great. I wish you see my file of beautiful letters from parents who been helped and the lovely thoughts expressed by standing professional people who appreciate my contributions.

Communications are so important in everythin do. It has been exciting for me to learn (my f always knew it) that I was born to communicate. ing a column, editing a newsletter, appearing on and TV, writing articles and editing and writing uals and brochures, making speeches before both and professional audiences, and now writing a ch for a textbook to be read by professional workers.

Just what is the meaning of all this? Why do I te What have I learned that's so important?

I have found significance and purpose in my life in Steve's life, too.

Not that he was meant to be hurt. He wasn't. should have been a talented child for there are evide of talent in the parts of his mind that were not h But hurt he was—probably by some unknown fa before birth which became complicated by his b too frail to withstand a breech delivery. The he efforts to save his life have not been wasted.

Nor were those hours that I spent staring at the tern in the rug, really. Even then I was going myself, searching for my hidden resources, looking my spiritual candles, ferreting out the real hope always lies in an apparently hopeless situation. I fo these, along with a greater appreciation of the adeq mind which it is my fortune to possess. By fuller of my own mind, I have helped make up a bit Steve's loss.

What is really important here is that facing l problems, whatever they may be, can enrich our l and the lives of others. The sad part is that so many us try to dodge our problems and so few of us dev

inner resources until we are forced to. Now, I feel
for the people who complain that their lives are
. Perhaps what they need is to *live on borrowed*
ble—a real big trouble like ours.

o think that it took a little retarded child to lead me
his great adventure. Through the marble halls of
legislature, the ivy-covered halls of medicine, psy-
ogy, education, and social work. And into the
vded and dark halls where little children have been
otten by society. The thrill of helping to bring the
nsing sunlight of public understanding—the grate-
ess of these parents and children—the excitement of
making a cultural contribution in one's own lifetime, are riches within the reach of each of us. There for the taking.

It's always such a pleasure to find someone else expressing our unexpressed thoughts. Mr. Arthur Hill, educational director of United Cerebral Palsy, in a discussion at a meeting of the International Council for Exceptional Children, put it this way:

> *"The blind can teach us to hear better. . . . The deaf can teach us to see better. . . . The mentally retarded can teach us to take better advantage of the opportunities we have."*

Fredrik A. Schiotz
President, ELC

ortnightly Review

EDNESDAY, June 20, The Evangelical Lutheran Church will convene in Minneapolis at Central heran Church. This meeting is to the Church what annual business meeting is to a congregation. There reports to be reviewed, a budget to be adopted, and tions to be conducted. This said, many will con-le, "There won't be anything spiritual about that ting."

he fact that the forthcoming convention is the busi-; or legislative meeting of the Church does not make ny less a spiritual meeting than the most uplifting ion of a P-T-R gathering. It will be a spiritual ting in the Christian sense of this term if we are nseled by the Holy Spirit in our convention actions. alone makes a thing spiritual. But what does this an?

means that we cannot afford to forget that the ly Spirit is "the Spirit of Truth." If that means thing in a business meeting, it means that we uld be willing to face all the facts that may apply a given situation. A question should be examined in spective, in light of all that may be known about For this reason I have always questioned the wis-n of a congregation instructing a delegate how to e. It is as though a congregation had said, "We do want to be open to any other view than that ich we have," or it is the equivalent of saying that congregation does not trust its delegate to partici-e in a counseling session, "a samtale møte," with his ow delegates.

n the process of living out this obedience to the rit in a convention session, delegates will have dif-nt feelings with which to contend. Some will know at fear in making a testimony of fact or judgment. few will be tempted to deify their own point of w, insisting that it alone is the right way. Still others will struggle with feelings of suspicion, finding it difficult to trust anything reported by officials, boards, or committees. A few may feel that if an issue or point of view bears the label *ELC* there is no need for giving it any further examination. Some will have a gnawing feeling that the Church is too slow and hesitant about grasping the opportunities God has placed before us.

In such a welter of states of feeling and points of view, is there any basis for action or decision? How may we have confidence in the decisions that are made? Can majorities decide what is right and wrong?

The answer to these questions is not in a declarative statement but in a process. That process begins in the Holy Communion Service with which the convention opens. There before the altar of the Triune God, we are brought face to face with the central truths of the Christian faith: judgment, atonement, justification, and a hope that is anchored outside of ourselves in Him Who is the Head of the Church. As delegates meet their Lord in this holy hour there will be a word fit for the needs of each delegate. Who can take himself too seriously, after having knelt before the Cross? Who will yield to the fears of timidity or indecision after he has heard the Lord's "Fear not"? And who can escape the leavening influence of Christ's love? Can the one who has known this love and forgiveness and adoption do other than yield to the Lord's command "that ye love one another, as I have loved you"?

As delegates listen to one another, speak the truth according to the light that each has been given, we will know the decisions that are made will be right—not in the sense of an absolute right or wrong—but right for us in the next biennium of the Church. The call to love one another and Him is revealed in such situations. And if this happens, as it has been known to happen many times before in our biennial sessions, the convention will be a spiritual meeting.

The Lady and the Manse

IT USED to be that necessities meant food, clothes, and shelter, but in our enlightened age, each month brings its own peculiar demands which sometimes make luxuries out of the old necessities!

For example—right now graduation and wedding gifts are commandeering so much of our budget, that we'll be lucky to be on a bread and water diet!

*

Young Paul and some of his pals were discussing how to help another friend out of his present difficulties as a "dope suspect"! I was suddenly iced with apprehension, and as soon as the boys had left, began to make Alarmed-Mama noises, which brought the deflating rejoinder, "Aw, Mom! We just meant he acts so dumb!" Ah, me! The pitfalls of parenthood!

*

With summer soon coming into its own, people are beginning to be more fun to watch—as if the sun has unthawed the years and folks have to act a little foolish to prove it.

Seeing my contemporaries in puffing proof of their waning youth, makes even funnier our nephew's crack about his elders struggling in their "closing door panic." But it also brings even closer those Holy Words, "Night cometh when no man can work"—or play, either!

*

Marcia Brende has been substituting in the high school now and then, and she says it's been fun to relive some of the thrills that every teacher can have.

"But then," she sighs, "I'd almost forgotten the heartaches that come with it, and worst of all is seeing all too clearly what kind of a past some of these kids are going to have!"

*

Marcia would be the first to agree though, that our young people are pretty wonderful creations! I've used so often that saying of Phillips Brooks, "The future of the race marches forward on the feet of little children," and now, with Commencements all around us, we realize those feet have grown up to the march.

But I'm reminded of how we enjoy hearing children sing "Onward Christian Soldiers"—and yet so many adults don't believe children can go onward; so they keep their youngsters just marking time. Perhaps it's because, while we say we want our children to follow in our footsteps, we aren't making tracks!

*

Grandpa Galen says he's learned that if a fellow says life isn't worth living, he's usually telling the truth—with reference to the kind of life he's been living.

*

As long as Pastor Paul can be active in a parish, he'll have his own title for those Saturday morning sessions when pastor and youngteens contend for Catechi victories. That name, which all pastors will appreci —and perhaps Catechumens too—was supplied JoAnn who, as a tiny lass, asked one morning, "W is Daddy coming home from Consternation Class?

*

"You can talk about gushy women all you want t said Grandma Jane, her crochet hook flashing like thing alive through her latest edging, "But it alw upsets me to leave a Church feeling I've been drench with personality by some effusive preacher who t to make a 'production' out of every phrase. But how I love those pastors who've learned that Go Word carries more punch than they do. They've beco the powerful persuaders!"

*

It occurs to me that imparting virtue to dull pi is a great disservice to our Faith. It makes it so easy f worldlings to dismiss Heaven as a place of intolerab bores! I'm also quite sure that religiosity—which h displaced Christian vitality and humor—has creat more rebels than converts for the Lord.

*

Old Man Monson's granddaughter is coming hom from one Lutheran college where she's majored in you guessed it—MUSIC! But the old rascal said h going to have to teach her how to explain an anthe when she instructs a choir.

"You can't just say 'The cows are coming hom You've got to have each part say it in different ways like this:

"The cows are coming, coming home; all full grass are coming; through fields of grass are comin are coming, coming home. The brown cow, the spott cow, the short-tailed, mean, old mooly cow—all a coming, are coming, coming home!"

He was quite gratified when we all nearly choke with laughter, but he didn't miss the chance to dri home a point. "Aw ya," he chuckled, "that's one so I won't care if folks sing like they do most songs in the eye and out of the mouth! But I sure wish mo folks would let those grand hymns of ours take a fe side trips through their hearts. I think it'd wake a lot of folks to their place in God's Will . . . a wouldn't it be great to have 'em WAKE UP SIN ING!"

hose who continually criticize would contribute me measure of service and devotion as those whose they deride, there would soon be nothing left to ze! Oh, oh . . . you don't suppose that's why lon't?

*

st doctors are pretty shrewd about "hidden" toms, and Dr. Nelson is no exception. He says that the patients with 25c worth of heart trouble and orth of head trouble would just get wise to themand learn to "rest in the Lord," maybe he'd get chance to relax too!

*

can't very well become too upset when the won't believe that Christians would dare to live eir convictions. After all, we're the ones who've them that bill of goods by our own weakness and ision.

r frame of mind is as that deadly sin which eval theologians called "acedia"—a self-induced torpor of the spirit and tendency to surrender (with almost delicious self-pity) to forces we decide are irresistible to our poor powers. But that's stopping short of the goal, for that's just exactly where our power lies —in our awful weakness!

"For my strength is made perfect in weakness," wrote the Apostle Paul. "The Lord is my light and my salvation," sang the Psalmist. "Of whom then, shall I be afraid?" And out of the depths of weakness and despair, Job was still able to throw out the challenge, "Will ye accept His person? Will ye contend for God?"

*

The trouble is—we're so all in and fagged out from our own private "creature" skirmishes, that we lose heart for the larger spiritual battle and suppose we just can't take it.

So what if we're tired? We shall have rest enough after death! That should put new spring in our walk with Christ.

PASTORINA

ght Cause for Joy

Harold B. Kildahl, Jr.

THE THIRD SUNDAY AFTER TRINITY

June 17, 1956

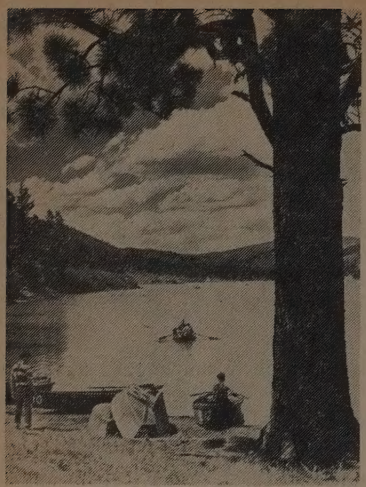
Text: Luke 15:1-10

Christian faith is not truth on ice, but truth on But is it? How do you feel about that? Have you sense of fire in your life, any feeling of warmth, warmth of love for the soul of a fellow? There is thing mellow and quite comfortable, something suggests sentiment and romance in embers that er and glow, but the glowing ember is dying, the is no more. Just so, Christianity has within it the estion of sentiment, the resemblance of romance, it must be more than comfortable thoughts, or lovords. It must have within it the capacity to stim the right cause for joy in a believing heart. And right cause for joy, suggested strongly by the text, he capture of a soul and a life for the Lord and Kingdom.

the Christian, and the Christian Church, has any business on earth it must be the business of "makmore Christians," which is the business of evanm, of missions, of reaching out and sharing the . If this business loses its appeal, or if this business detracked for other things—the building of churches, strengthening of the home front, the appointment ommittees to meet once a month and sit about disng the church while members of the committee wear, according to the estimate of one missionary, the equivalent of "three mission churches, twelve portable organs, many dozen hymn books and Bibles"—then the real business of the church will be in peril.

The shepherd goes into the wilderness in quest of a lost sheep. Nothing deters him in his search; and when he has found the prize he seeks, he rushes home and summons his friends to rejoice with him. Strangely enough, there are very few church members in my experience who have ever rushed to the pastor's office to request that he rejoice with them because a soul has been touched, a life has been changed, a sinner has repented. Yet this is the right cause for joy. It is common to rejoice in the dedication of a new church, in the acquisition of new facilities, in the growth of a congregation numerically, and we herald these facts and figures widely; but, to escape from the gnawing suspicion that we sometimes rejoice in the wrong things just isn't possible—not when the right cause for joy is to be found in the salvation of the soul of a man.

Fire—warmth—a burning passion for the souls of others—this is the message of the Lord to believing men. And in heaven above the right cause for joy is well known, for there angels rejoice in a soul reborn.



1956 Bible Camp Schedule

Bible camping is big business—it's God's business! And it is o increase in its capacity for reaching youth for Christ.

Did you know that

. . . 20,000 ELC youth attended camp last summer, 2,000 more tha previous year?

. . . the 31 camps owned by associations of the ELC have an estim total worth of $3,000,000?

. . . there are almost as many camps within the ELC as in all other Lut bodies combined?

. . . the average age of campers has jumped a full year in the past years, and therefore we are reaching a more crucial age level?

Check below for the Bible Camp opportunities in your area.

CALIFORNIA

Mount Cross, R. 1, Box 1555, Felton—Mr. Everett A. Johnson

June 20-July 7, Senior Group
July 14-21, Junior Group
July 22-28, Intermediate Group
July 28-Aug. 4, Junior Group
Aug. 18-25, Intermediate Group
Aug. 25-Sept. 1, Senior Group

Seeley Lutheran Bible Camp, Crestline, in San Bernardino Mts.

July 21-28, Los Angeles Circuit, Junior—Rev. Irwin Tweet, 721 Doris Ave., Oxnard, Cal.
July 28-Aug. 4, Los Angeles Circuit, Senior—Rev. Allen Hansen, 3801 Cortland, Lynwood, Cal.
August 4-11, Los Angeles Circuit Bible Camp, Family—Rev. Donald Schnoeker, 1429 Clark Ave., Long Beach, Cal.

CANADA

Camp Luther, Hatzic Lake, B.C.

July 1-14, Pacific Circuit, Girls' week
July 15-22, Pacific Circuit, Boys' week—A. B. H. Hagen, 920 E. 19th Ave., Vancouver, B.C.
July 23-29, Pacific Circuit, Family week—Rev. I. J. Saugen, 47 Merrivale, New Westminster, B.C.
July 29-Aug. 4, Pacific Circuit, Luther League week—Rev. Herman Diers, 1960 Nelson, South Burnaby, B.C.

Canadian L.B.I., Czar, Alberta

July 8-15, C.L.B.I. Camp, Luther League age and over—Rev. C. Robert Pearson, Camrose, Alberta

Christopher Lake Bible Camp, Christopher Lake, Saskatchewan

July 16-22, Prince Albert Circuit, Family week—Rev. J. H. Rostad, 150 12th St. E., Prince Albert, Sask.
July 22-29, Prince Albert Circuit, Luther League week—Rev. N. M. Salte, Fairy Glen, Sask.

Hastings Lake, Lindbrook, Alberta

July 9-15, Camrose-Edmonton Circuits, Family week—Rev. J. G. Lokken, 11124 75th Ave., Edmonton, Alberta
July 16-22, Camrose-Edmonton Circuits, Luther League week—Rev. C. E. Lund, 11516 134th Ave., Edmonton, Alberta
July 23-29, Camrose-Edmonton Circuits, Junior week—Rev. L. O. Sogge, 10312 79th Street, Edmonton, Alberta

Highwood Lutheran Bible Camp, Okotoks, Alberta

July 9-15, Southern Alberta Circuit, Luther League week—Rev. A. E. Dahlen, Box 202, Foremost, Alberta
July 15-20, Southern Alberta Circuit, Family week—Rev. A. Tveit, Claresholm, Alberta

Midale Lutheran Bible Camp, Midale, Sask.

July 16-22, Moose Jaw Circuit Bible Camp, Family—Rev. A. W. Erickson, Estevan, Sask.
July 22-27, Moose Jaw Circuit Bible Camp, Luther League—Rev. S. Bue, Lake Alma, Sask.

Nelson Lake Bible Camp, Preeceville, Sask.

July 2-8, Yorkton Circuit, Junior and Family week—Rev. J. A. Hesje, Box 88, Melville, Sask.
July 8-15, Yorkton Circuit, Senior—Rev. J. A. Hesje, Box 88, Melville, Sask.

Saskatoon Circuit Bible Camp, L.C.B.I., Outlook, Sask.

Saskatoon Island Lutheran Bible C Wembly, Alberta

July 15-22, Peace River Circuit Bible C Junior and family—Rev. M. A. Rud 626, Grande Prairie, Alberta
July 22-29, Peace River Circuit Bible C Senior—Rev. M. A. Rude, Box Grande Prairie, Alberta

Simmie Bible Camp, Simmie, Sask.

IDAHO

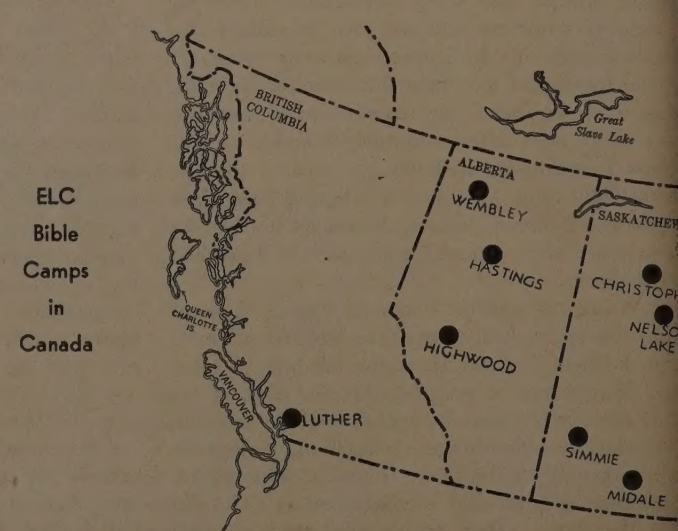
Lutherhaven Bible Camp, Coeur d'Al

Aug. 12-18, Spokane-Mid Columbia Ci (grades 6-8)—Rev. Kermit Forde Maries, Idaho
Aug. 26-Sept. 1, Spokane-Mid Colu Circuits (grades 9-post hi)—Rev. G Amundson, Bonners Ferry, Idaho

IOWA

Ingham Lake Lutheran Bible Camp, Wa ford

June 10-20, Eagle Grove-Estherville cuits, (grades 9-12-post hi)—Rev Foehringer, Ruthven, Iowa
June 24-29, Eagle Grove-Estherville Cir (grades 6-8)—Rev. Harold Nor Cylinder, Iowa



-6, Eagle Grove-Estherville Circuits
des 6-8)—Rev. Kenneth Torvik, Eagle
e, Iowa
-13, Eagle Grove-Estherville Circuits
des 6-8)—Rev. Wm. Hilker, Spirit
, Iowa
5-20, Sioux City Circuit—Rev. C. A.
elquist, Sioux City, Iowa

de Bible Camp, Randall

MINNESOTA

dale Bible Camp, Annandale

uck Bible Camp, Blackduck

-15, Bemidji Circuit Bible Camp, Sen-
—Rev. K. Ulvilden, Puposky, Minn.
16-21, Bemidji Circuit Bible Camp,
or—Rev. I. M. Johnson, Kelliher,
n.

Emmaus, Menahga

3-10, Moorhead Circuit, Junior—Rev.
F. Turmo, Hawley, Minn.
10-17, Moorhead Circuit, Senior—
. S. Sorgen, 1224 3rd St. S., Moor-
d, Minn.

Hansen, Hibbing

-14, Range Circuit, Senior—Rev. Joel
erg, Cook, Minn.
15-21, Range Circuit, Junior—Rev.
Brandt, Hoyt Lakes, Minn.

Lake Bible Camp, Spicer

3-9, Montevideo Circuit Bible Camp
ades 8-9)—Rev. A. Bakke, Louisberg,
n.
10-16, Austin Circuit Bible Camp—
. David Helgen, 609 Myrtle St., Aus-
Minn.

June 21-27, Blue Earth-Willmar Circuits, Senior—Rev. Carl Brevik, Kerkhoven, Minn.
July 1-7, Rock Valley Circuit (grades 8-12)—Rev. O. T. Haaland, Fairfax, Minn.
July 22-28, Albert Lea Circuit Bible Camp (grades 7-12)—Rev. Arthur Vorhes, Hayward, Minn.
Aug. 5-11, Mankato Circuit Bible Camp—Rev. Robert Onkka, Truman, Minn.
Aug. 19-25, Blue Earth-Willmar Circuits, Junior—Rev. Nolan Watson, Glencoe, Minn.

Lake of the Woods Bible Camp, Baudette

July 1-7, Thief River Falls-Crookston Circuits (grades 6-9)—Rev. B. Nyjordet, Greenbush, Minn.
July 8-14, Thief River Falls-Crookston Circuits, senior—Rev. M. Molvik, Karlstad, Minn.

Lake Shetek Bible Camp, Slayton

June 10-16, Sioux Falls Circuit, High School—Rev. Carl Sandbeck, Lennox, So. Dak.
June 24-30, Windom Circuit, Junior—Rev. R. Maland, Windom, Minn.
July 1-7, Luverne-Windom Circuit, Senior—Rev. L. Wogen, Pipestone, Minn.
July 8-14, Luverne Circuit Bible Camp, Junior—Rev. Luther C. Bergland, Russell, Minn.
July 22-28, Yankton-Vermillion Circuits (grades 10-post hi)—Rev. E. W. Haygeman, Box 162, Fairview, So. Dak.
July 31-Aug. 6, Minneapolis Circuit Bible Camp—Mr. Stan Eyberg, 1622 E. 32nd St., Minneapolis, Minn.

Luther Crest Bible Camp, Alexandria

June 3-9, Oakes Circuit, Confirmation and up—Rev. S. L. Almlie, Lisbon, No. Dak.
July 8-14, Glenwood-Milaca-Park Region Circuits (grades 9-12)—Rev. N. O. Dversdall, Starbuck, Minn.
July 15-21, Glenwood-Milaca-Park Region Circuits (grades 7-8)—Rev. Oliver Ruud, Alexandria, Minn.
July 22-28, Glenwood-Milaca-Park Region Circuits (grades 9-12)—Rev. Chris Preus, Fergus Falls, Minn.
Aug. 22-28, Fargo Circuit—Rev. Hans V. Thoreson, 131 2nd Ave. S. E., West Fargo, No. Dak.

Lutherhaven Bible Camp, Dakota

June 26-July 1, Fillmore Circuit, Junior—Rev. Percy Larson, Mabel, Minn.
July 10-15, Fillmore Circuit, Junior—Rev. Art Jothen, Lanesboro, Minn.
July 17-22, Fillmore Circuit, Senior—Rev. Richard Hansen, Caledonia, Minn.

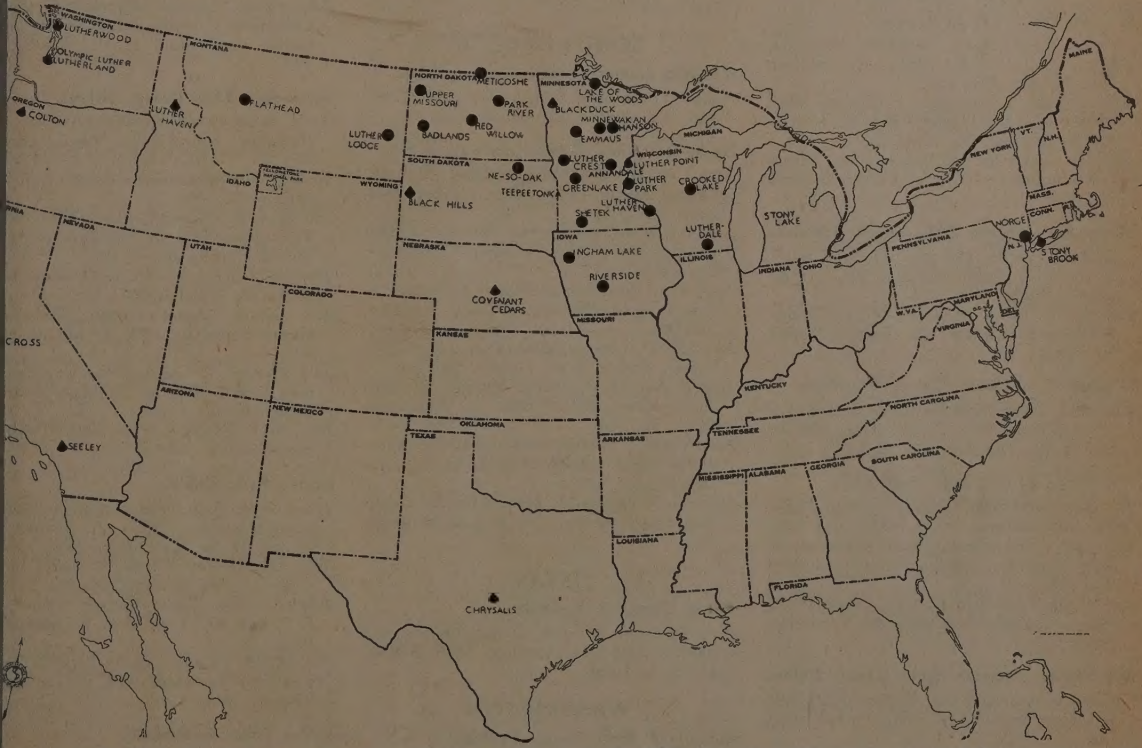
Minne-wa-kan Bible Camp, Cass Lake

July 2-7, Arrowhead Circuit, Junior—Rev. Arthur Grorud, Oklee, Minn.
July 9-14, Wild Rice Circuit—Rev. Archie Lovaas, Borup, Minn.
July 16-21, Arrowhead Circuit, Senior—Rev. Ralph Chelsen, Gully, Minn.
Aug. 17-19, Arrowhead Circuit, Luther League Week End—Rev. Vic Ovrebo, Bagley, Minn.

MONTANA

Flathead Lake Lutheran Bible Camp, Lakeside

July 8-14, Great Falls-Havre Circuits Bible Camp (grades 6-9)—Rev. Rolf Hanson, Box 66, Havre, Mont.
July 15-21, Great Falls-Havre Circuits Bible



camps in the U. S. Round dots are camps owned by associations of the ELC; triangular dots are camps partially owned or used
e ELC.

Camp—Rev. A. L. Edmonds, 618 W. Corceran St., Lewistown, Mont.
July 22-28, Intermountain Circuit Bible Camp (grades 6-8)—Rev. Glenn Husby, 216 Brooks Street, Missoula, Mont.
July 29-Aug. 4, Intermountain-Rocky Mt. Circuits Bible Camp (Senior)—Rev. Roy Gilbertson, Plains, Mont.

Luther Lodge, McLeod

July 8-14, Billings Circuit (Senior)—Rev. Ray Matheson, Cody, Wyo.
July 15-21, Glendive Circuit (Senior)—Rev. F. T. Lokensgard, 314 E. Power St., Glendive
July 22-28, Billings Circuit (Junior)—Rev. L. J. Onstad, 201 S. Grand, Bozeman, Mont.

NEBRASKA

Covenant Cedars Bible Camp, R.F.D. 1, Central City

Aug. 13-19, Omaha-Kansas Circuits, 12 years to college—Rev. M. D. Moen, 319 E. 8th Street, Concordia, Kansas

NEW YORK

Camp Norge, New City

June 30-July 6, Atlantic District High School Bible Conference—Rev. Carl Sheie, 311 Uniondale Ave., Uniondale, L. I., New York
Aug. 18-24, Atlantic District High School Bible Conference—Rev. Thomas Williamsen, 3733 Richmond Ave., Staten Island, N. Y.
Aug. 25-31, Atlantic District High School Bible Conference—Rev. James T. Erickson, 70 Cedar Lane, Teaneck, N. J.

NORTH DAKOTA

Badlands Bible Camp, Nedora

June 17-24, Dickinson, Hettinger, West Dakota Circuits, Senior—Rev. R. Jacober, New Leipsig, No. Dak.
June 24-July 1, Dickinson, Hettinger, West Dakota Circuits, Junior—Rev. R. L. Seastrand, Bowman, No. Dak.
July 1-8, Dickinson, Hettinger, West Dakota Circuits, Junior—Rev. L. Locker, Belfield, No. Dak.

Metigoshe Lutheran Bible Camp, Bottineau

July 9-14, Turtle Mountain-Minot Circuit, Junior—Rev. Erling Aarthun, 306 S. Main Street, Rugby, No. Dak.
July 16-21, Turtle Mountain-Minot Circuit, Senior—Rev. Robert L. Boxrud, Sarles, No. Dak.

Missouri River Bible Camp, Washburn

July 9-15, Max-Bismarck Confirmation and High School—Rev. C. F. Brien, 905 1st St. N. W., Mandan, No. Dak.

Park River Bible Camp, Park River

July 2-8, Park River Circuit (grades 7-9)—Rev. Gerrit Van Hunnik, Milton, No. Dak.
July 8-15, Park River Circuit (grades 10-post hi)—Rev. Oliver Johnson, Hoople, No. Dak.
July 17-22, Park River Circuit (grades 7-9)—Rev. Leonard Smestad, Park River, No. Dak.

Red Willow Lutheran Bible Camp, Binford

Cooperstown-Fargo-Lake Region-Good River-Lakota-Valley City-Grand Forks-Harvey Circuits
July 1-7—grades 7-12, Rev. Aldine E. Anderson, Page, No. Dak.
July 8-14—grades 7-12, Rev. J. A. Nestingen, 413 6th St. S. E., Jamestown, No. Dak.
July 15-21—grades 7-12, Rev. Carl J. Field, Hatton, No. Dak.

Upper Missouri Lutheran Bible Camp, Epping

July 8-14, Williston-Crosby-McKenzie Circuits (grades 7-8)—Rev. Elmo Agrimson, Tioga, No. Dak.
July 15-21, Williston-Crosby-McKenzie Circuits (grades 7-8)—Rev. Eivind Neilson, Westby, Mont.
July 22-28, Williston-Crosby-McKenzie Circuits (grade 9)—Rev. Wallace Hunstad, Grenora, No. Dak.
July 29-Aug. 4, Williston-Crosby-McKenzie Circuits (grade 10-12)—Rev. A. O. Grender, Watford City, No. Dak.

OREGON

Camp Colton, Colton

Aug. 5-11, American Lutheran Conference, Junior—Rev. Merrill Linquist, Warren, Ore.
Aug. 12-18, American Lutheran Conference, Intermediate—Rev. Gordon Braun, 12207 S. E. Mill Ct., Portland, Ore.
Aug. 19-25, American Lutheran Conference, Senior—Rev. Wm. Gentz, 340 8th St., Oswego, Ore.
Aug. 26-Sept. 1, American Lutheran Conference, Luther League—Rev. Lavern McCullough, Portland, Ore.

Luther Lane, Camp Lane 4H, Linslow

July 1-7, Willamette Circuit, Senior—Rev. Theol Hoiland, 470 "B" St., Lebanon, Ore.
July 29-Aug. 4, Willamette Circuit, Junior—Rev. Harold Aalbue, 1825 Potter, Eugene, Ore.

SOUTH DAKOTA

Blackhills Lutheran Bible Camp, Nemo

August 12-18, Black Hills-Lemmon Circuits—Rev. Bob Ellison, Pierre, So. Dak.

Ne-So-Dak Bible Camp, Waubay

June 10-16, Brookings-Madison Circuits, Luther League—Rev. Morris Ulring, Oldham, So. Dak.
July 1-7, Aberdeen-Sisseton Circuits, Luther League—Rev. Clarence Johnson, Milbank, So. Dak.
July 8-14, Watertown-Mitchell Circuits, Luther League—Rev. Duane Shay, Artesian, So. Dak.
July 22-27, Brookings-Madison Circuits—Rev. Arnold Blom, Colton, So. Dak.
July 29-Aug. 3, Aberdeen-Sisseton Circuits, Junior—Rev. Robert Paulson, Aberdeen, Rt. L, So. Dak.
Aug. 5-10, Watertown-Mitchell Circuits, Junior—Rev. Joseph Huseth, Toronto, So. Dak.
Aug. 31-September 3, Post Hi-School Camp Rev. Ernest Nelson, 216 N. Lee, Madison, Wis.

TEXAS

Camp Chrysallis, Kerrville

Aug. 26-Sept. 1, Texas Circuit, Junior and Senior—Rev. Don Hamilton, 5843 Goliad, Dallas 6, Texas

WASHINGTON

Lutherland Bible Camp, Seattle

June 24-30, ELC, ALC, and Aug. Camp (ages 8-12)
July 1-7, Missouri camp (ages 8-12)
July 8-14, ELC, ALC, Aug. Camp (ages 8-12)—Rev. Sam Vevang, 6304 Ry... Seattle 88, Wash.
July 22-28, ELC, ALC, Aug. Camp (ages 8-12)—Rev. O. R. Rolander (Augu...
July 29-Aug. 4, Lutheran Free Camp (ages 12-18)
August 5-11, ELC, ALC, Aug., League—Rev. LaVerne Nelsen, 38... St., Tacoma, Wash.
August 12-18, ELC, ALC, Aug. Camp (ages 8-12)—Rev. Erling Thompson, Pa... Wash.
Aug. 19-25, ELC, ALC, Aug. Camp (... League)—Rev. Robert Rieke (ALC...

Lutherwood Bible Camp, Rt. 5, Box ... Bellingham

July 15-21, North Puget Sound, Se...
Rev. Arne O. Aakre, Box 936, Oak H... Wash.
July 22-28, North Puget Sound, Mid...
Rev. E. M. Bremer, Rt. 2, Everson, ...
August 12-18, North Puget Sound, Ju...
Rev. Herbert R. Ringo, Rt. 2, Box ... Everett, Wash.
August 18-24, North Puget Sound, Fa...
Rev. Carl E. L. Lucky, Stanwood, ...

WISCONSIN

Crooked Lake Bible Camp, Hatley

June 10-16, Green Bay Circuit—C. T... son, 329 S. Chestnut, Green Bay, ...
July 1-7, Central Wisconsin-Lemonweir ... cuits (grades 6-7-8)—Rev. Eldred ... son, Woodruff, Wis.
July 8-14, Central Wisconsin-Lemonweir ... cuits (grades 9-12, post hi)—Rev. ... Frerichs, 453 Church St., Stephens ... Wis.
July 15-21, Central Wisconsin-Green ... Lemonweir Circuits, Adult Leadership ... family week—Rev. H. P. Walker, ... Wis.

Lutherdale Bible Camp, Elkhorn

June 19-23, Madison Circuit—Rev. J... Hestenes, 209 Bentley Place, Edge... Wis.
June 24-30, Milwaukee Circuit—Rev. E... Wilson, Rio, Wis.
July 8-14, Milwaukee Circuit, Family We... Rev. Oliver Solberg, 525 Springdale ... Mount Horeb, Wis.
July 15-21, Rock River Circuit—Rev. Ma... Lewis, Rt. 4, Beloit, Wis.
July 22-28, Mount Horeb Circuit—... Obert Jorgenson, Rt. 3, Mount Ho... Wis.
July 29-Aug. 4, Chicago Circuit—Rev. ... man Mohn, 2410 N. St. Louis Ave., ... cago 47, Ill.
Aug. 5-11, Illinois Circuit—Rev. Calvin ... son, Gardner, Ill.

Luther Park, Chetek

June 10-16, Rice Lake Circuit (grades ... post hi)—Rev. Erling A. Hansen, ... E. 2nd St. So., Ladysmith, Wis.
June 24-31, Eau Claire Circuit, Senio... —Rev. F. M. Salveson, Stanley, Wis.
July 1-7, Eau Claire Circuit, Junior—... E. T. Boe, 921 Tenth Ave. S., Menomo... Wis.
July 22-28, Vernon Circuit (grades 9-12 ... Rev. Alf Romstad, 414 E. Terhune ... Viroqua, Wis.

Luther Point, Grantsburg

June 10-16, Hudson Circuit—Rev. Rich... Jurgensen, Deronda, Wis.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FOURTH SUNDAY AFTER TRINITY

Epistle: Romans 8:18-23

The Gospel: Luke 6:36-42

Monday, June 18
THIS PRESENT TIME

Read Romans 8:18-23

Consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

The Apostle Paul was deeply anxious that Christians should have the same perspective that he had. He wanted them to see this present world with educated eyes. The present time is a passing time. Everything which is present and passing has in it some manner of evil, harmful, unpleasant thing. "Sufferings," he calls them. This would include sufferings common to life and also those that go with being sincerely Christian. This is what is called the Cross of Christianity—suffering for the faith. Then Paul invites us to consider the glory that is to be revealed to us," he is not asking us to run away from reality, but only asking us to face it. And when we do face it we do know that this present time will be replaced by eternity with all evil, harmful, unpleasant things left behind.

Give us the upward look, dear God. Help us to be patient and trusting in Thee. Amen.

✚

Tuesday, June 19
IF YOU LOSE IT

Read Matthew 5:13-16

"You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored?"

Jesus raises an important point when He is talking about this matter of being a Christian. He says that Christians have life and are a good influence on their surroundings. As "salt" they add zest and taste to life, and they act as a preservative. But then Jesus raises this question: What if the salt loses its taste? What if the life goes out of it? What is it good for then?

There is nothing more tragic than a used-to-be Christian. Such a person has let go of hope and life and joy. Such a person is hanging on by a mere thread that is apt to break at any moment, especially when strain of some sort is applied.

If you think that you are losing your taste, lose no time to have it restored. Pray God to build it up again. Stay close to the true Source of life that you may have life and be a useful witness to the glory of God.

✚

Wednesday, June 20
TO GIVE LIGHT

Read Romans 2:17-24

You then who teach others, will you not teach yourself?

The point the Apostle was making to the Jews was that they were not in position to give light because they did not have the light themselves. To give light you must have it yourself.

How easily this can be carried over into the realm of Christianity. If parents are to teach their children, how important that they have something to teach them! If parents have taught themselves the truth of Christianity, and go on practicing it every day, then they are in position to teach their children. You cannot teach what you yourself do not know. You cannot give the light unless you have the light.

And how important this is for all Christians: first to know, then to speak and live what you know. Know the Savior, then share Him. Know the love of God, and display it in your life. Know the blessedness of Christian service and encourage and train others in fruitful living.

✚

Thursday, June 21
CHRISTIAN COME-BACK

Read Matthew 5:38-42

If any one strikes you on the right cheek, turn to him the other also."

Jesus does not invite His followers to a "sissy" attitude in life, as some would think. It seems, they would say, that if someone does you wrong and you only encourage him to do you more wrong it's silly. It only shows that you lack character; that you let people walk all over you. And, of course, if you let this go on it won't be long before you are completely crushed. But this is all wrong. What Jesus is teaching is that Christians meet life with understanding and patience. In their dealings with others they do not return in kind. If some one strikes them, they do not strike back with the same thing. Rather they do strike back with something better than they received. They answer with love.

Of course this is not an easy assignment. It calls for real patience. To repay unkindness with kindness, hatred with love, selfishness with charity, is the Christian way. And it is to this that we are called and for this we are empowered.

Friday, June 22
NO MATTER HOW GOOD

Read Romans 4:1-8

"Abraham believed God, and it was reckoned to him as righteousness."

It was difficult to show believers in the Old Testament how works did not make a person worthy in the eyes of God. When Christ accomplished salvation for man, by fulfilling righteousness for him, and by paying the penalty for his sins, the believer was made worthy in the eyes of God by faith in what had been done for him.

There are people who still figure that worthiness is based entirely upon "what you do." This is "works" religion. Sure, what you do is important, but after faith. No matter how good you are, if you do not have faith, you are not worthy in the eyes of God. Abraham was reckoned as righteous, not because of what he did, but because he believed God. His faith saved him.

But let us not lose track of works. Where there is faith there must be works. We "do good" not to come into God's favor, but because we have been found of God. We love and serve Him who first loved us and saved us.

Saturday, June 23
MEASURE FOR MEASURE

Read Matthew 7:1-6

"The measure you give will be the measure you get."

Daily living is an investment because it always brings returns. If evil has been invested, the harvest will be evil. If that which is worthy has been done, it will multiply itself into a golden return of the same. Life gives back exactly what we pour into it.

That is why Jesus here warns against passing judgment. This is an evil and vicious thing. That does not mean that we are to close our eyes to wrong. But we are to correct the wrong, if possible, in a Christian way. If we do not, we create a worse situation. If we follow Christ's advice we improve the situation.

What a glorious chance we have to reap rich harvests in life! Imagine spending life in service and love, enriching it in the Name of Christ! And we do have this chance. Let us use it.

Teach me to be kind and forgiving, dear Jesus, even as You have loved me, and called me to be Your follower. Amen.

Shall We Unite?

SECOND OF THREE EDITORIALS ON THE CONVENTION RESOLUTIONS

Continuing to look at the Convention Resolutions on union (see last week's editorial), let us assume that the General Convention has adopted (with or without suggested changes) Constitution and Bylaws, under Resolution I, and Articles of Union, under Resolution II. Then what? Without attempting to foresee in what order the resolutions will actually come before the convention, let us turn next to the "Resolution for Separate Ballot on Union."

Here we must remind ourselves of the background. Union matters have been before us as a Church since the convention of 1948, at which a Union Committee was authorized and provision made to accept the anticipated invitation of the United Evangelical Lutheran Church. In 1950 the Union Committee reported progress and the Church voted to enter upon serious negotiations, "with organic union in view." In 1952 the *United Testimony* was adopted. In 1954 the blueprint was adopted.

Yet nowhere along the line has the Church said, "We want to unite." Because of that, the conventions of the negotiating Churches in 1954 passed a resolution providing "that a definite vote on merger shall be taken at the conventions of 1956 in the form of a separate ballot on the question of entering into the proposed merger." This resolution was to be adopted by "an affirmative vote of two thirds or more of the voting delegates present and voting."

In accord with this 1954 resolution, the Joint Union Committee now submits the "Resolution for Separate Ballot on Union." The heart of it is this: "BE IT RESOLVED, *That the Evangelical Lutheran Church hereby commits itself to unite with any or all of the conferring Churches . . . who approve the Articles of Union and the Constitution and Bylaws . . . and who commit themselves to this union.*"

When 1956 is described as "the point of no return," the reference is to this resolution. When a Church has voted affirmatively on it, that Church is committed to the union in the sight of both God and man; there can be no honorable turning back. If a Church votes in the negative, it can conceivably reverse itself at a later convention. However, we suspect that such action would be likely to keep that Church out of the union. *This is a resolution of commitment!*

We also call attention to the fact that it will be a *written ballot,* which assures a considered vote. In a field as popular as the union movement has proved to be at previous conventions, there is the weakness about "voice votes" and "votes by standing" that they based fully as much on contagious enthusiasm as are on careful consideration. Also, it takes more tha little courage to vote by voice or standing in the of tremendous enthusiasm for the other side! At year's convention each voting member will sit wit printed ballot before him and with a pencil in his ha Alone with God and his conscience, he will answer question, "Is it for the true welfare of the Kingdom God on earth and in the best interests of The Evan ical Lutheran Church that we enter this merger?" result of the vote on this "Separate Ballot" will sh definitely and specifically whether the great enthusia which has seemed to be present at previous conventi has been the result of solid conviction that we sho unite with our sister bodies.

Are there any "straws in the wind" which may indic what sort of vote may be anticipated? It is difficult say. The simple question, "Why unite?" is one had hoped might be thoroughly discussed before convention. That it has not been is due to the eff which has gone into discussing two other subje name and the World Council of Churches.

On the negative side, it is true that questions c cerning details of the union and what the new Chu will be like are being heard. It is conceivable that, those who oppose each of the matters in question w to unite, they might muster strength enough to def the resolution. However, we doubt it. Most of the qu tions raised call for an attempt to alter certain matt in the basic documents rather than to question union itself.

Positively, we do not know how strong the feeli actually is for union, nor how carefully considered is. On the basis of past action and on the basis of su discussion as we have heard, we incline to think th the tide toward union continues to run high. We wish that the compelling reasons in favor of uni might have been more thoroughly aired.

What is chiefly to be emphasized regarding t "Special Ballot" is that it is the final, committing re lution. That, in turn, means that it is the most i portant resolution to come before the convention. N voting member can with a clear conscience mark ballot "Yes" or "No" without knowing exactly why is doing so. Nor dare he let other than the m basic and fundamental considerations determine vote.

IALS

Twenty-Five Years

enty-five years ago, the late Judge Lewis Larson, of the most respected citizens of Sioux Falls, So. ., stood before a group of ELC men and said:

As we stand today facing the beginning of a new ture in our service in the Kingdom of our Lord l Master, we cannot help but approach the task in pirit of deep humility and with a recognition of our n unworthiness and unfitness for such a large under- ing. Relying, however, upon Him who has prom- l to be with us in whatsoever we undertake in His ne, we enter upon this program of organizing the n-power of our Church, in the name of the Triune d and with a fervent prayer for His blessing and idance."

The occasion was the constituting, or constitutional, nvention of what became the Brotherhood of The angelical Lutheran Church. Church-wide in scope, s auxiliary of the Church has continued its attempt guide and inspire the men of the Church in their ngdom efforts.

Few who know much of anything about Brother- od work will be disposed to dispute the statement at there is no area of auxiliary work which is as tangible as men's work. It is not that the men are less illing or less active in the work of the Church than e women and young people. But the problem is differ- t. Let it be borne in mind that the actual functioning the congregation is pretty much in the hands of the en: they are its officers and trustees and deacons; the dministrative load is theirs. Let it be further remem- ered that the man is the chief wage-earner of the fam- y, not free to go to conventions and meetings at will.

The result is that one does not judge the success of rotherhood work on the basis of convention attend- ce, or even, necessarily, upon the organized activity a congregation's Brotherhood. One looks deeper. One ks questions like this: Cannot the synodical Brother- ood serve best as a sort of "adult education" agency? an it not be truly an "auxiliary" in the sense of help- g the man in the pew and in the trustee's chair or efore the Sunday school class to be more deeply con- crated? To be better equipped for his task?

When the Brotherhood convenes for its Anniversary onvention at Northfield, Minn., June 17-19, there will e fitting tribute paid to those who blazed the way, fficers, administrators, and leaders in general. But there ill be real searching of hearts. How can the Brother- hood best serve the Lord and His Church? May the Spirit of God lead the men of the Church to the best possible answer.

The Apostolic Benediction

One of our fine old retired pastors recently wrote to the editor about what he calls a "peeve" of his. It "concerns the pronouncing of the Apostolic Benediction. . . . So many pastors seem to think they can improve upon it, so they make additions. Putting them all together, the Benediction would read: 'And now may the grace of our Lord and Savior Jesus Christ, the love of God the Father, and the communion and fellowship of the Holy Ghost be and abide with you all now and forever more. Amen.' "

This isn't a matter of either earth- or church-shaking importance, to be sure. But why not devote these lines to the mild suggestion that it might be well to leave "adornment of words" to the sermon period and pronounce the lovely Apostolic Benediction as the Bible has it: *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all* (II Corinthians 13:14).

How to Attract Tourists

We were, to put it mildly, surprised to read in one of the Minneapolis dailies the other day a story about an effort being made to liberalize liquor laws and let down the bars on gambling in order to attract more tourists to our beautiful state. The suggestion came from the Minnesota Tourist Advisory Commission. This commission "is made up of 26 representatives of the resort and hotel industry, labor, transportation firms, state chambers of commerce, business, and others." It is a group appointed by the Governor, who made all haste to disassociate his office from anything the commission might choose to study. The other Minneapolis daily followed up with an editorial which advised the group not to waste their time on a study which could result in nothing. Minnesota would not stand for horse-race betting or gambling of any other sort; and the liquor laws are liberal enough as it is.

The same day we read this story, we received a letter from a pastor in northern Minnesota, listing a large group of ELC churches in our state's choicest resort country. With it came a request that we publicize these churches as what we might call "tourist attractions," spiritual havens where the tourist will be welcome.

We shall not belabor a point. It is quite inconceivable that the people of Minnesota would for an instant countenance a letting down of moral bars for the sake of a few doubtful dollars. Minnesota has plenty of tourist attractions—not least its thousands of fine churches.

TV's Captain Dick Borrud, intern at Grace Lutheran Church, Watertown, S. Dak.

A story that tells what our Church is doing in Children's TV, featuring the work done at Watertown, S. Dak. in

Through the Porthole

Mrs. Phil Megard

These pages were edited by Mrs. Arthur Solum, Radio-TV Chairman.

TV has come to stay! It is now a permanent part of the "American way of life." Over 75% of our homes (34 million families) boast at least one TV set. A Social Welfare Council in New Jersey took a poll of teen-agers and the time they spent watching TV. It was estimated that 81% watch 11.3 hours a week. More recent studies on the subject estimate that high school students are averaging around 17 hours a week in televiewing. Elementary school pupils are spending up to 30 hours a week.

There is little doubt as to the influential part television is playing in the molding of young lives. This influence is more and more a challenge to the Christian Churches to be active in this field and to supply for our youngsters programs that are wholesome and that have a Christian impact.

A Start Is Made

Some churches have been enough concerned about providing Christian TV programs for their children to launch into their own program. The Lutheran Church of the Good Shepherd in Rockford, Ill., has the distinction of being the first to begin a children's TV program. On November 6, 1954, they began producing their program entitled "Come and See," using Mrs. R. McCalmon to tell Bible stories on a Sunday school level.

When this venture was successful, another "Come and See" program was started in Great Falls, Montana. This is also a 15-minute program and features Mrs. Eileen Erickson with chalk talks for children. Both of these programs are sponsored by Christian business men of the communities. These two "Come and See" programs have proved to be popular, and many people have written in to urge that they be continued. The Women's Missionary Federation has used a portion of their TV fund to film three of the "Come and See" programs from Montana. These films will be available soon for showing in local congregations to promote children's TV programs.

"Through the Porthole"

A new and exciting children's TV program is being presented twice weekly on station KDLO-TV near Wate town, S. D. The first program mad its appearance on January 20, 195 and the series has gained in popu larity each week. "Through the Por hole" with Cap'n Dick and Betty a peals to the children through the love of adventure and heroism. Captai Dick, played by Dick Borrud, studer intern at Grace Lutheran at Wate town, S. D., is the "salty seaman" the "Adventure Ship." He introduce the program by singing the theme son and extending a hearty greeting to a his "mates" to join him on anothe trip on Adventure Ship.

He takes the "crew" through th "Magic Porthole" into Betty's Cabi where Miss Betty Ellingboe, paris worker of Grace Lutheran Church tells and illustrates an adventure story While they go through the porthol

...'n Dick reminds them of the past ...k's adventure and prepares them ... the day's story. The organ adds ...stery to the "Porthole Peekin'" by ...ng up the scale in a high pitched, ...e tone. Following Betty's story, the ..."ew" comes back out of the Port... and Cap'n Dick adds a few ...nments on the story to assure the ...lication of its Christ-centered mean...

The Captain varies the closing part ...the program either by telling them ...short mission story illustrated by ...cles from the mission fields of the ...rld, or by interviewing one of his ...b members and having him tell the ...ing" an adventure from his own ... The program closes with organ ...sic in the background as Cap'n ...k reminds them to be in Sunday ...ool on Sunday and to come "sail... on Adventure Ship" again next ...ek.

Children love to watch someone ...w. Betty's rapid and appealing ...alk drawings have fascinated both ...ung and old. She adds to the Chris...n Adventure theme of the program ... telling and illustrating a series of ...ntinued stories with a Bible-based ...ssage. The first eleven programs ...re on the "Adventures of Paul and ...ufus." The events in the life of the ...postle Paul are vividly portrayed in ...alk and told from the vantage point ... Paul's little dog, Rufus. The stor... are told in an adventurous way ... appeal to children, and yet they are ...led with historical and scriptural ref...ences in the life and ministry of ... Paul.

During Holy Week, the greatest ad...nture of all time was portrayed to ...e thousands of children in the 200-...ile area. The Crucifixion and Resur...ction were portrayed in all their ...riptural truth and power for the ...ildren. At present a Christian life ...ries on the "Adventure of the Port...ole Gang" is being presented. This ...ries is similar to some of the fine ...hristian fiction books appealing to ...outh. The stories have a real scriptur... basis each time and instill a desire ...n the part of the viewers to live and ...e like the heroes of the series. A series ...n the Life of Christ is being planned ...r the future.

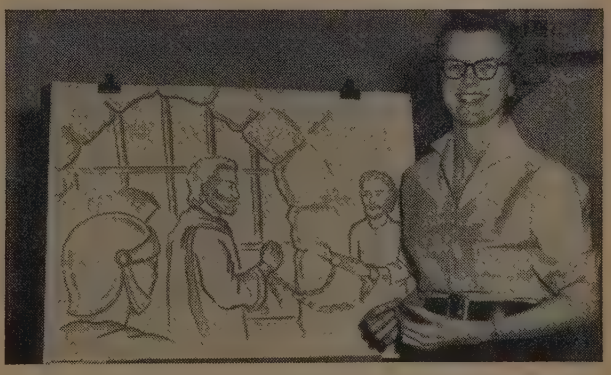
The Porthole Club

The "Porthole Club" is an informal club that has been established through the program to arouse and perpetuate interest. The club has had a fine response and has been helpful in establishing a listener count. The youngsters are urged to write in, telling about themselves, their school, Sunday school, etc., and an adventure they have had. In return they receive an official membership card, have a chance to appear on the program as a guest, may have their adventure read over TV, and have a chance to become the "Porthole Clubber" of the day. On each program a name is drawn from the list of Porthole Clubbers. This youngster is then sent a new Pocket Testament and a copy of Betty's drawing. As many as 30 letters a week are received from young people as far as 150 miles away from the station. The estimated listening audience for this station is 175,000 people in a largely rural area.

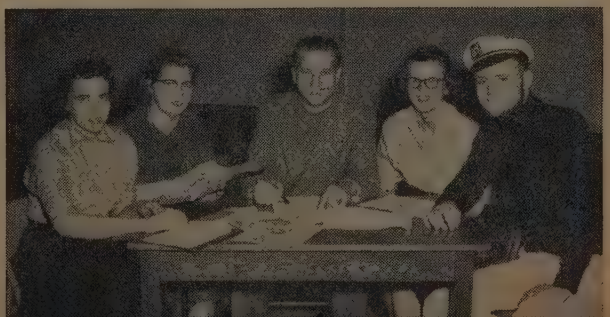
When "Through the Porthole" first began, it was televised once a week and sponsored by a local super-market with a brief commercial at the beginning and end of each program. When the program had gained in popularity, the station gave an additional 15 minutes of time so that it could be put on twice weekly.

The WMF and Sunday schools of the Watertown area have started a fund to film a series of these fine programs so they may be made available to other stations in the future. A sample program has already been filmed and is being used for promotional purposes in that area. The Rev. Norman L. Hammer, pastor of Grace Lutheran of Watertown, is the director for the program. A committee consisting of Pastor Hammer, Betty Ellingboe, Dick Borrud, Mrs. Harold Muller, and Mrs. Phil Megard has helped with the program planning and other details.

Most churches or communities have the talent needed to present some sort of an interesting religious TV program for children. Has anyone explored the possibilities of such a program with your local TV station? Perhaps YOU can be the spark to kindle an interest in presenting a children's TV program in your area!



Above: Betty Ellingboe finishes one of her chalk drawings on "Through the Porthole." Below: TV planning committee at Grace Lutheran Church, Watertown, S. Dak.: Mrs. Phil Megard, Mrs. Harold Muller, the Rev. Norman Hammer, Betty Ellingboe, and Dick Borrud.



Toward the General Convention

The World Council of Churches

ITS ORIGIN, NATURE AND OBJECTIVES

Part II

(Dr.) G. M. Br
Minneapolis, Mi

In his first objective and informative article on the World Council of Churches, Dr. J. R. Lavik has quite fully presented the fundamental basis, specific functions, the objectives which it seeks to attain, and the character and purpose of the services to the churches which it aims to render (see LUTHERAN HERALD for April 10, 1956). This information is cited directly from the Constitution of the WCC as amended at the Amsterdam Assembly in 1948. Ordinarily, the constitution of an organization is regarded as an authoritative declaration of its very nature and purpose and the basic law under which it is to be governed in the performance of its functions and attaining its objectives. There is no valid reason to regard the Constitution of the WCC in any other light, nor are there cogent reasons for doubting the intention and ability of this organization to live up to its obligations under its Constitution and to perform its functions in accordance therewith. It may well be granted that in any organization, be it large or small, there may be subversives, enthusiasts, free-lances, and self-appointed leaders, voicing and supporting sayings and doings contrary to or beyond the scope of the purposes and activities defined by the basic law. But these are mere individuals or minor groups, not the organization itself; and the nature and purposes of an organization cannot be judged by the antics of such elements. This is true also of churches and church federations.

Article I of the Constitution declares that the "World Council of Churches is a fellowship of *churches*." It is not a "fellowship" of individuals, for it is not an organization of individuals, like a congregation, but an organization of *churches*. This is a significant point, and should carry considerable weight in considering alleged objectional features, particularly such as are in the form of expressions of individuals. Furthermore, the word "church" is not used in the local, congregational sense; it applies, when reference is made to membership and member churches, only to general bodies or state churches. Of these churches, a common qualification for membership is required, namely, that they "accept our Lord Jesus Christ as God and Saviour," in other words, that their basic theology is Christ-centered. With respect to this basic requirement for membership and its implications, the Amsterdam Assembly passed the following resolution: *"The World Council of Churches is composed of churches which acknowledge Jesus Christ as God and Saviour. They find their unity in Him. They are not to create this unity; it is the gift of G But they know that it is their duty to make comm cause in the search for the expression of that unity work and life. The Council desires to serve the church which are its constituent members, as an instrume whereby they may bear witness to their common a giance to Jesus Christ, and cooperate in matters quiring united action. But the Council is far fr desiring to usurp any of the functions which alre belong to its constituent churches, or to control the or to legislate for them, and indeed is prevented by constitution from doing so. Moreover, while earnes seeking fellowship in thought and action for all members, the Council disavows any thought of beco ing a single unified church structure independent the churches which have joined in constituting Council, or a structure dominated by a centralized a ministrative authority."* It should be borne in mind th this is an official declaration and not merely the opini of an individual.

An enlargement of what may be considered the ba confessional position of the Council of Churches is pen ing, although it must be remembered that not being *Church,* but a fellowship of churches with a variety confessional and historical backgrounds, it does not ha and cannot have what we commonly know as a ful formulated creed or confession of faith. This enlarg ment was presented to the Central Committee on h half of the Church of Norway by former Bishop Eivin Berggrav towards the close of 1953, too late for prop consideration by the Committee; hence it was not r ported to the Evanston Assembly for consideration, b it was stated that the proposal will be studied careful by the Central Committee and reported to the Thi Assembly. What this Assembly will do with it at th time no one can predict at the present time. If th Lutheran Church representatives and the representativ of other similarly minded churches are really intereste in having this amendment adopted, they certainly ha a better chance to have this amendment passed tha the one to the original constitution which provided f confessional representation, and yet they carried that the Amsterdam Assembly. According to the propose amendment, Article I would read: "The World Cou cil of Churches is a fellowship of churches, whic *according to Holy Scripture,* confess Jesus Christ God and Saviour."

der the provisions of Article II, on membership, e 160 churches in all parts of the world, with differ- confessional, racial, and cultural backgrounds, have n accepted into the World Council of Churches by Central Committee or the General Assembly, having en evidence that they qualify under the terms of icle I. Article II provides that election to member- by the General Assembly shall require "a two- ds vote of the member churches represented at the embly, each member church having one vote." Here in it is clearly stated that the Council is not a fellow- of individuals, but of churches. Furthermore, the e on election to membership is by the unit system, h Church having one vote. In the interim between emblies, the Central Committee may admit new mbers by a vote of "two-thirds majority of the mbers present and voting." However, such action the Central Committee is not final. It is further pro- ed that the action admitting new members "shall communicated to the churches that are members of World Council of Churches, and unless objection received from more than one-third of the member rches within six months, the applicant shall be de- red elected." Thus election to membership is a closely arded matter, with final authority vested in the mber churches by a unit system of voting.

Since it is churches, not individuals, that constitute WCC, their confessional position must be deter- ned by their official confessions and doctrinal declara- ns, not by the statements and actions of individual presentatives. They represent only themselves when y utter expressions and sentiments not in harmony th or contrary to the official doctrinal position of the pective churches of which they are members.

In scanning the list of member churches, it will be nd that every major Protestant denomination is rep- ented with their several affiliated geographical church dies as individual members. Among these will be nd the churches of the Augsburg Confession and ther's Small Catechism from every part of the globe. fact, confessionally, the Lutheran Church constitutes far the largest segment of the membership of the orld Council of Churches. Here are found the state urches of Norway, Sweden, Denmark, Finland, and eland, and the Lutheran churches of Germany, France, olland, India, Austria, Hungary, Poland, Rumania, zechoslovakia, Brazil, and other less familiar places. nder date of January 27, 1949, the General Synod of e United Evangelical Lutheran Church of Germany ade the following declaration to the Council of the vangelical Church of Germany with respect to the lation of its member churches to the WCC: *"This vangelical Lutheran Church declares concerning its embership in the World Council of Churches: 1. It represented in the World Council as a Church of the Evangelical Lutheran confession. 2. Representatives which it sends to the World Council are to be identified as Evangelical Lutherans. 3. Within the limits of the competence of the Evangelical Church of Germany it is represented in the World Council through the intermediary of the Council of the Evangelical Lutheran Church of Germany."*

The American Lutherans are also well represented in the WCC by the following general bodies: The American Evangelical Lutheran Church, the American Lutheran Church, Augustana Evangelical Lutheran Church, the United Evangelical Lutheran Church, and The United Lutheran Church in America. Not members of the WCC are members of the Synodical Conference, the Lutheran Free Church, and The Evangelical Lutheran Church, or about one-third of American Lutheranism.

There are also some non-Protestant churches which are members of the WCC, notably the Greek Orthodox Catholic Church, with member churches from Greece, Turkey, Egypt, Jordan, Lebanon, Syria, United States, and India. The Russian Orthodox Church is not a member. The Coptic Church of Ethiopia, the Old Catholic Church of Holland, the Old Catholic Church of Switzerland, and the National Polish Catholic Church of America also belong to the WCC. The Old Catholics and the National Polish Catholics of America are groups that have separated from the Roman Catholic Church. The Roman Catholic Church is not a member of the WCC.

Article V of the Constitution deals with the organizational set-up of the WCC, and provides that the "Assembly shall be the principal authority in the Council, and shall ordinarily meet every five years. The Assembly shall be composed of official representatives of the churches or groups of churches adhering to it and directly appointed by them. Their term of office shall begin in the year before the Assembly meets, and they shall serve until their successors are appointed." The number of official representatives shall be fixed by the Assembly which precedes the one to which the representatives are elected. The Assembly may, however, authorize the Central Committee to increase or diminish the number, "if it thinks best."

The Central Committee shall be the chief committee of the Assembly. It shall consist of the "President or Presidents of the World Council, together with not more than ninety members chosen by the Assembly from among persons whom the churches have appointed as members of the Assembly." It is a permanent standing committee, and functions on behalf of the Assembly between its meetings. "Membership in the Central Committee shall be distributed among the member churches by the Assembly, due regard being given to such factors

as numerical size, adequate confessional representation, and adequate geographical distribution." It shall have power to appoint its own officers and staff as well as an Executive Committee. No new business shall be transacted by either the Assembly or the Central Committee unless at least one-half of the membership of either is present. The constitution thus provides for democratic principles and processes, with full power and freedom of action reserved for the member churches.

The services which the World Council offers and is able to render the member churches are significant and far-reaching. The general functions and authority of the Council are clearly stated in Articles III and IV of the Constitution, and have already been given in full by Dr. Lavik's article referred to above. Hence, they will be mentioned in this connection only in a general way. Through its staff and several commissions it offers to promote and facilitate conversations and conferences on an inter-denominational basis; conduct studies designed to promote theological research and better mutual understanding among the churches; provide forums for witnessing on the part of the churches to one another and jointly to the world at large; provide facilities for directing and carrying out cooperative undertakings, such as relief and rehabilitation work; and assist in furthering the development of an ecumenical Christian consciousness as members of the Church of Jesus Christ, despite diversities of doctrines, organization, practices, languages, and racial culture. All of this, and more, with a hands off policy as far as the internal affairs of the individual churches are concerned, for it is specifically stated in the Constitution that "the World Council shall not legislate for the churches, nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent churches."

Finally, a word of advice from my old friend of long ago, Sir Francis Bacon:

> **"Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider."**

No Referendums

(The Rev.) E. C. Eid
Hazard, Neb.

The referendum on the question of headquarters, whether it was to be Minneapolis or Chicago, simply gave the individual a chance to express his personal preference, and was not a serious matter. But when it concerns the matters pertaining to the merger, I do not see any advantage in submitting it to the congregations. To me it means practically the same as submitting it to a vote of the pastors.

The Name. I would prefer that the word "American" be omitted from the name of the new body, because of the ill will in many countries against America. M sionaries have been killed, not because they were missi aries, but because they were Americans.

We could substitute the word "Universal" instead "American"; that would include all nationalities, h no political implication, and open the door for all L therans to join. "Universal Lutheran Church," or "U versal Evangelical Lutheran Church." But let the Uni Committee take into consideration the sentiments a suggestions, and then agree with the Joint Union Co mittee and submit a permanent name. No referendu

The Merger. To refer the question of merger to congregations will virtually mean submitting it to pastors. The vote of a congregation will be determin chiefly by the attitude of the pastor. When a pas has argued his views and his opinion regarding t merger, the congregation is not likely to vote contr to his attitude. And often at such business meetings o a minority of the voting members may be present.

I know nothing about it, but it would not surpr me if the referendum in the Lutheran Free Chur resulted chiefly according to the sentiment of the p tors, so that the congregations whose pastors favored t merger voted in favor of it, while the congregatio whose pastors were opposed or questioned the merg voted against it. At any rate, I suspect that that wou be the result of a referendum in our Church.

As united Lutherans standing firmly upon the fu damentals, we should be able to carry out God's co mission far more effectively by uniting and worki together in love and unity of spirit than by continuin to cross each other's paths all over the world.

The WCC. Referring the question of membersh in the World Council of Churches would also virtual be referring it to the pastors. The average chur members do not know very much about the WC They would have to fall back on the instruction, opi ion, and attitude of the pastor. Some of us pastors do not know enough about the WCC to decide the matt intelligently.

If the World Council of Churches should prove to b another Worms, Lutherans today must be so well i doctrinated and grounded in the truth that they ca stand up and defend Biblical Christianity in the fa of all the infidelity of the world.

The Union Committee. The members of our Unio Committee, I believe, are men of sound doctrine, intel gence, wise judgment, and even conscience. The co science will function according to a person's knowled of the truth and his will. These honorable men sure have the knowledge in the matter to pass an hone judgment, and they certainly have the will to do wha is right in the sight of God. I would ten times rathe trust their judgment than my own in all the matte pertaining to the union.

State Church or Evangelical?

Harold M. McCullough and Allen T. Peterson
Luther Theological Seminary, St. Paul, Minn.

We two Middlers at Luther Theological Seminary recently expressed an interest in the subject of the proposed name for the united Church—viewed from the world mission standpoint. With the encouragement of the Seminary Missionary Department, we proceeded to determine this point of view through personal interviews, correspondence, and a round-table discussion. We contacted every missionary in this area who is currently home on leave, as well as other leaders in this phase of our Church's endeavor. Our complete report will be filed with Dr. Burgess, under the title above. This is a summary of that report, which we hope that you will find in an early issue of LUTHERAN HERALD.

How will the rest of the world react to "American" as the name of our new, united Church? We recently posed this question of our missionaries and leaders in our Foreign Missions Department. Briefly summarized, these are the answers:

The world mission endeavor of the Church is being restricted or threatened in every area by a rising tide of nationalism. The problem is already acute in some areas, while it is only a sinister threat in others—but it varies only in degree. Our experience has already taught us that the negative aspect of the "anti-foreign" feeling in nationalistic countries is very strong. It is at just this point that we would suffer with a designation such as "The American Lutheran Church."

It is for this reason that our Churches in the Orient, for example, have been incorporated under names which are not only are non-American in tone, but which identify them with their respective countries, viz: "Evangelical Lutheran Church—Japan Mission." (Our missions in Madagascar and South Africa are currently incorporated under names which include "American," but we will very likely change them—as the anti-foreign feeling grows with the growth of nationalism.)

However, it is frequently necessary to deal directly with foreign officials via correspondence directly from our home office—for admittance of missionaries to their country and for other special things that have to be considered. If this correspondence comes to them from "The American Lutheran Church," there is a very real danger of its being received in the same manner as that from the Church of England. With the strong stature of the State Church in most European countries, if we then label our church "American," they will say, "State Church!"

This is why the State Church of Norway and of almost every European country have had to refrain from mission work. They delegate it to mission "societies," because the State as such cannot carry on any foreign mission work lest it be interpreted as foreign aggression. The danger lies in the fact that some people are not able to distinguish this subtle difference, thus creating some of the uncomfortable aspects of dealing with a nationalistic name.

Further, we must be concerned for the welfare of the Christians in our mission Churches. In those areas where an indigenous Church might come under the domination of a Communist or neutralist government, a relationship with a Church labelled "American" will be harder to explain—if any explanation is permitted—than otherwise, even if the unlabelled Church is known to be in America.

The ELC has had previous experience with the inclusion of a national designation in its name and gave it up for good reasons. On the plane of the international fellowship of the Church, though the organizational unity does not yet exist, much the same objection holds to the use of "American" that held for the use of the designation "Norwegian." In the broader concept of God's Kingdom, we should be able to express our national pride in other ways than to designate a portion of His Kingdom in this manner.

Those of us who are acquainted in Canada cite the feeling there as *proof* of the point we have made. We heartily agree with the pastors of the Camrose-Edmonton Circuit (LUTHERAN HERALD, 4-10-56) that "whatever the adopted name be . . . it must abolish the provincial and restrictive connotations present in the word 'American.'"

We feel that *Evangelical Lutheran, Lutheran Evangelical,* or even *United Evangelical Lutheran* would not only avoid the uncomfortable nationalistic emphasis of "American" and fit right in with most of the European groups, but would prove to be a positive advantage in the mission field.

Is There a Changed Conviction?

(The Rev.) I. J. Saugen
New Westminster, B.C., Can.

Article X, Section 2 in the Articles of Union raises the question, has our Church changed its conviction concerning membership in the World Council of Churches?

Several articles have appeared in LUTHERAN HERALD on the subject, indicating there exists a different opinion amongst members in our Church. Nevertheless the official conviction of our Church was recorded at the convention in 1948 when 872 voted against joining the WCC and 546 voted for it.

To plan and to promote anything contrary to this conviction will cause dissatisfaction in our Church. And it seems to me that the only fair way to preserve the integrity of our Church is to find out where our Church today stands on membership in WCC.

According to Dr. Malmin's article in LUTHERAN HERALD, the Union Committee of our Church proceeded in

the Joint Committee to deal with membership in the WCC on the basis that there is a conviction against membership. Only after a deadlock, a substitute motion was set up. It is this substitute motion we have in Article X, Section 2 and which causes dissatisfaction. And it now appears that a resolution will come before our convention to refer Article X back to the Union Committee. I raise the question, what good will be accomplished by referring this article back to the Union Committee as long as our Church officially is against membership in the WCC? What more persuasions will the Union Committee have in the Joint Committee?

A reasonable solution to our dilemma is to present to our convention the resolution turned down by our Church in 1948, and let the convention vote on it again. However, let this resolution be preceded by a resolution that no discussion on the WCC shall take place at the convention prior to the vote. A silent vote will give us a true picture of the thinking on the matter. This vote will then tell us whether our Church still holds to the same conviction or not.

If the vote indicates a changed conviction in our Church, then the road is clear for the Union Committee to go on with the merger.

On the other hand, if the vote confirms the decision taken by our Church in 1948, then we have given the Union Committee an added persuasion to go back to the Joint Committee with.

Such confirmation by our Church will not be overlooked by the Joint Committee. However, if the Joint Committee still refuses to heed the conviction of our Church, then that will reveal that some are more concerned about the handmaiden than the union of four synods, and we are not ready for the merger.

Shakespeare says in Julius Caesar, "Men at times are masters of their fate." Let our Church decide which way we shall go; I believe most members of our Church will follow the conviction of our Church.

TALC and Independent Agencies

(The Rev.) Olaf J. Engh
Bigfork, Minnesota

In Article V, B. *Limitations* (under Section 3, page 23) of the proposed Constitution for The American Lutheran Church, the right of members to cooperate with other Lutherans in establishing and maintaining agencies, institutions, and missionary endeavor is affirmed. But this is immediately nullified by the addition, "The American Lutheran Church shall, however, recommend such an agency or institution for support only if it has been approved by the Church Council upon recommendation of the division board concerned." How could an independent activity, institution, or mission morally come into being without bearing the stamp of approval of both the Church Council and division board c cerned? What would happen to our present indepe ent agencies with these two groups straddling their n demanding either conformity or death?

We believe in the priesthood of believers and its b authority. But here we fall back on the ancient he used to enslave the church members and enhance "powers that be." That heresy is that headquarters the vicar of Christ and must therefore be in a posit to override the shortcomings of the body.

The Bible and all history teach that God through Holy Spirit works primarily through individuals dir ly in performing His great work. Such were Mo Paul, Martin Luther, Hans Nielsen Hauge, Geo Mueller, W. A. Passavant, Daniel Nelson, Samuel M ler, and John Carlson. The beginnings of the activi in our church will usually be found to stem fro burden placed upon some individual or group of dividuals rather than through official action of church. This is the story of the founding of most of c schools, mission fields, and evangelism work. When t priesthood of believers is allowed to function in a t church, rich blessings rest upon it and the church great. When the priesthood of believers is repressed, t church languishes and becomes schismatic.

This effort to regiment the independent activity the proposed church will have two results. It will p duce a cleavage which may result in a large defecti It will grieve the Holy Spirit so that the church m lose its source of power.

We would suggest that the above clause be delet and a clause something like the following be substitut

"The American Lutheran Church can deny its a proval to any organization or activity which is fou by the Church Council to be guilty of violation of t confessions and principles of the church."

Then there should be an implementing clause in t bylaws under Part VII, labeled 6, which would stat "The Church Council can conduct open hearings formal complaints against any independent agency ope ating in The American Lutheran Church, where it fee such action is justified."

These two clauses would protect both the rights of t independent agency and of The American Luthera Church.

Will Our Witness Be Heard?

(The Rev.) Mikkel Lon
Alpena, Michiga

May I get in a word in the present discussion abou church name and the WCC? Reasons against joinin the World Council of Churches have been discusse To me personally these reasons do not seem very im portant. But no one has given any good reasons fo

ning. It seems to be taken for granted that if there no good reasons against, then we should join, ether or not there are any good reasons for doing There is some vague talk about letting our witness heard. Where? At some WCC convention? In con-ntion resolutions? Is our witness heard if it is merged a compromised resolution issued to the press? Is it t more generally true that one loses his witness by ning? I believe that history of American Lutheranism ches that Lutherans have lost their witness when y have joined with other bodies.

Now as to a good name for our new Church. Why t call it the Augsburg Lutheran Church? Augsburg a good Lutheran name. We are a church of the ugsburg Confession, and Augsburg is to be the name our publishing business. The American Lutheran urch is not a good name for many reasons, even ough our members on the committee are supposed have suggested it. Then I don't like the initials, ALC. There is too much suggestion of baby care d after shaving care in them. I would also be glad second the suggestion that we take the name of the ird merging group, The United Evangelical Lu-eran Church. That is a good name.

How Shall We Witness?

(The Rev.) Lawrence N. Steen
Solon Springs, Wis.

have noticed that many of my colleagues have written tters to the LUTHERAN HERALD on the subject of merger nd the World Council. I think that it is regrettable at this has gotten to be the big issue of the merger, r it will not so greatly affect us nor the world whether e belong or do not belong. The effective work of the hurch will still be carried on in the local congregations nd in our mission fields by the preaching of the Word nd the administering of the Sacraments. I write then, ot to add to the heat of the discussion, but to mini-ize and maybe to clarify the issue.

It is good that we can exchange our views on a sub-ct in a peaceful manner. There are none of us who ave complete knowledge or perfect insight, therefore e do well to listen to one another. There are some ubjects where if there are opposing views one is right nd the other is wrong, but the matter under consider-tion here is not one of them.

As I see it, the question of membership in the World Council of Churches is a question of how we choose o witness to the world around us. If we choose to stay ut of the World Council, our purpose is to pass judg-ment upon those whose confession of Christ as Lord nd Savior is not the same as ours, and whose doctrines re not based upon the Word. It is true that such wit-essing, though unpopular, is needed in this present ay world. However, our witnessing in this manner in this situation loses its effectiveness because there are so many evangelical groups, including many Lutherans, who belong. If we choose to apply for membership in the World Council it is to witness by adding our strength to the evangelical voice of fellow Lutherans in the Council. We must ask God to lead us as to how we are to witness as a merged church. It may be different from how we in the ELC have witnessed in the past.

I believe that the Joint Union Committee has done well in making the decision to apply for membership at its constituting convention, and that this decision should be reviewed at the first general convention. It is logical to witness first by sharing our evangelical faith, and then if we have cause, and only if we have cause, to witness to the judgment of God by our withdrawal.

Another Voice Against

(The Rev.) J. M. Erickson
Grygla, Minn.

Another voice against Merger with possible inclusion of the WCC. "We may not be opposed to a genuine Evangelical union, based on true Confessional fundamentals." Dr. Neve in his 1944 edition of: *Churches and Creeds of Christendom* states: "The dream of a great organization, if it be effected without the clearest agreement in the Truth, is a violation of the obligation which God has put upon the church to keep its teachings pure . . . and spiritually effective. A union formed through mere pressure of lay interests from fundamentally economic emphasis is a destruction of the spiritual strength of the church." What is the final basis for Confession and practice of the "Church of the Reformation?" —What else but a: "Thus saith the Lord."—"How can two walk together except they be agreed?"

Have been amazed to note the lack of Scriptural proofs in support of the move to include the WCC, with its hodge-podge of Christ confessing and Christ denying voices! I am 100% on Rev. Ofstedal's side in support. He has and is rendering our Church a service that cannot be estimated in human terms. We are truly living in an age of compromise and apostasy. Let none idly dream that our Lutheran church of today in general is quite free from any taint of Modernistic leanings. I for one have not thus read the signs of the times these last 30-40 years. We may well heed the warnings of Fundamentalist brethren who have for well nigh a century in America fought this Apostate Antichrist of Modernism, and are today faithfully warning us plainly from the walls of Zion of this poison: The WCC. Shall we of the ELC be so stupid and heedless of such warning voices of today, of past church history, and above all God's Holy Word, which is so replete with admonishments to: "Come out from amongst them and be ye a separate people saith the Lord," both

in Old and New Testaments? Verily God calls for separation, not mergers and unions such as the men of the world call for. Are we to heed the voice of real theologians, who still put faith in "Thus saith the Lord," or vainly follow the siren tones of the church "parliamentarians," politicians a better term, who have more respect for "Ye Roberts Rules of Order" than the voice of Heaven? It still remains to be seen. Shall we "Sow to the wind and reap the whirlwind"?

Let none be surprised if this merger goes through with the rider attached including membership in the WCC, we shall see a schism in the ELC, for God will ever have a remnant of faithful confessors who with Peter: "Must obey God rather than men." Be it known, church leaders, that there is smoldering resentment in all parts of our Church against any and all maneuvering towards this "merger business" without the direct will of God's humble people. We shall, I predict, live to experience also this in due time: a severe slump in financial support of our church activities—possible heresy trials, just judgments from God for deviation from His Word and Lutheran principles. What we need in our ELC and the rest of the Lutheran brand of churches is not unions and modern mergers, but a genuine Heaven-sent REVIVAL, and a holy desire for the old paths, and obedience to: "Thus saith the Lord" as against all the vain schemes of men.

Merger Church's Name

(The Rev.) V. O. Aaker
Dallas, Wis.

When I for the first time read in our church paper that the name of our merger Church shall be "The American Lutheran Church," I could but draw the conclusion that the future Church had already been given its name. I was wondering, and I am sure many with me, by whom and to whom was such an authority granted? That, indeed, would be an encroachment upon the sovereignty of the congregation, which according to the teaching of the Bible and the Lutheran Confession, has the highest authority in such matters. But after more careful reading of the subsequent articles concerning the merger Church, I realize it was only a proposed name which, together with the Constitution, Bylaws, and Articles of Union, is to be accepted or rejected by the forthcoming General Convention in June. This was pleasing to hear.

The name of a Church means much both to God and man. This is clearly seen by the names by which God calls Himself in the Scriptures and by the name by which His Son was to be known to the world, "And thou shalt call His name Jesus: for He shall save His people from their sins."

For some time I have been thinking of a few suitable names for our new Church, but the one name t excels them all in my opinion, is the name of smallest church body in the merger Church, "Un Evangelical Lutheran Church." That name embra what the Church is and that for which it stands.

Permit me briefly to look at each word in the na UELC.

United. The Lutheran Church bodies making up merger Church have through their many years of a ciation learned to know one another as brethren of same doctrine regarding the Holy Scriptures and Lutheran Confession which is based on Scriptures a Scriptures alone, so there is nothing vital to keep th apart. They also share with one another the lo aspiration of looking forward to the day when th shall be one Lutheran Church in America. Let therefore not repeat the sad mistake we made in union of 1917, when the word "United" was elimina and the word "Norwegian" adopted into the name the new church body, "The Norwegian Luther Church of America," while another Lutheran Chur adopted it later into its name. We ought to ha grown out of such smallness as to obliterate a suitab word from the name of the Church, just because it the name of one of the participating Churches in t impending union. We all have the welfare of the futu Church in mind, both in the U.S.A. and in the whe world, that all men might know Him whom we ha the privilege of serving. Therefore, the word "Unite should be included in the name of the merger Churc

Evangelical. It is self-evident that we must reta the word Evangelical in the name of the new Churc All who know a little of what that word means w not depart from it. Even some of the Reformed chur bodies which in former years paid little if any attenti to the word "Evangelical," have in later years insert it into the official name of its church. For instance, t United Brethren which now is called "The Unit Evangelical Brethren." The same can be said of ma local congregations within the Reformed Church. The are many people, both Lutheran and non-Lutheran who do not know what that word really means, an none perfectly, including the writer of this article, b we shall fully know it hereafter.

Lutheran. It is incredible there is anyone within t fold of the various Lutheran church bodies in the wor who doesn't cherish the name Lutheran. Because of i pure doctrine and its spiritual influence in the wor since the Reformation, we wish to be identified Lutherans. In this every Lutheran agrees, I am sur Therefore, without more writing, this word must included in the name of the merger Church.

May I therefore be permitted to suggest that th future name of our Church be, "United Evangelic Lutheran Church" (UELC).

K STAVIG RECEIVES E STUDY GRANTS

Stavig, 1956 graduate of Augus- College in Sioux Falls, has been d one of the national Woodrow n Fellowship awards, one-year ls reserved for young scholars nstrating "marked promise for aching profession and possessing ighest qualities of intellect, char- and personality."

vig is also the possessor of Dan- and Fulbright scholarships. Un- he Fulbright scholarship, he will literature at Lincoln college, rsity of Oxford, England.

nforth Fellows matriculate at the ate school of their choice and con- study for their doctoral degree. Danforth Fellowships assure the nt financial assistance up to an an- maximum of $1,800 for single and $2,400 for married men.

E ROGNESS TO STUDY ERLANGEN, GERMANY

e Rogness, a 1956 Augustana Col- graduate and Fulbright scholar- winner, will study this year at erick Alexander University, Er- en, Germany. Rogness, an English or, will attend the university for months before returning to the s and Luther Seminary in St. Paul.

pproximately 1,000 grants for grad- study abroad in the academic 1956-57 are being awarded under international exchange program of State Department.

s provided by the Fulbright act, tudents are selected by the board oreign scholarships, the members vhich are appointed by the Presi- of the United States.

M KRAABEL RECEIVES NFORTH FELLOWSHIP

Danforth Foundation award and a wship at the State University of a have been granted to a Luther ge graduate.

A. Thomas Kraabel, Oak Park, Ill., formerly of Minneapolis, will study for a master's degree in classical languages at the State University of Iowa next year and then enter Luther Theological Seminary in St. Paul.

The Danforth grant is given to future college teachers and will cover graduate study through the doctor of philosophy degree.

Elected valedictorian of his class, Kraabel represented 189 seniors in Luther's ninety-first commencement. Kraabel is the son of the Rev. and Mrs. Alf Kraabel. Pastor Kraabel is Secretary for Intercultural Outreach, Division of American Missions, National Lutheran Council.

AUGUSTANA STUDENTS RECEIVE GRANTS

Twelve Augustana College graduates have received scholarships and assistantships to aid them in further studies in their respective fields.

Receiving Danforth scholarships are Nita Lien, Beavercreek, Minn., Christianity-Philosophy; Mark Stavig, Sioux Falls, S. Dak., English; and Jim Bly, St. Paul, Minn., English.

Fulbright scholarships were awarded to Mike Rogness and Mark Stavig.

The Board of Charities has announced Kathryn Wagnild, Windom, Minnesota, as recipient of a $1,000 scholarship which will be used for social studies at the University of Nebraska.

Graduate assistantships were awarded to Bob Vatne, Sioux Falls, S. Dak., zoology, to Kansas State; Joe Fenstermacher, Worthington, Minn., zoology, to Michigan State; Lynn Lee, Pierpont, S. Dak., English, to University of South Dakota; Avis Rodness, Clarkfield, Minn., English, and Frances Erickson, Balaton, Minn., English, to the University of Oslo, Norway; Dean Baker, Worthington, Minn., mathematics, to Florida State University; and Ron Medrud, Tracy, Minn., chemistry, to Iowa State College.

RAND RECEIVES DEGREE FROM CONCORDIA

President Sidney A. Rand of Waldorf College, Forest City, Iowa, and newly appointed executive director of the Department of Christian Education, has been awarded the honorary degree of Doctor of Divinity from Concordia College. This was bestowed upon him at the 1956 commencement exercises on June 4.

LUTHER COLLEGE SENIORS RECEIVE AWARDS

Seven Luther College seniors have received scholarships and assistantships for graduate study.

Donna Kumm, Spring Valley, Minn., has received a scholarship for graduate study in social service from the American Lutheran Church. She will pursue a master's degree at the University of Minnesota.

Thomas Brendsel, Mayville, N. Dak., with a Du Pont de Nemours fellowship, will seek a master of science degree in teaching. He will study science at Vanderbilt University, Nashville, Tenn., and education at Peabody College.

Odell Bjerkness, Montevideo, Minn., has received a graduate assistantship in French at the State University of Iowa.

Iowa State College, Ames, has granted a mathematics assistantship to Thomas Robinson, Volga, Iowa.

John Marshall, Whitewater, Wis., will study chemistry at the State University of Iowa on a teaching assistantship.

A master's degree in organic chemistry will be pursued by John Tveten, Kiester, Minn., who has a teaching assistantship at the University of Illinois.

Patricia Henkes, Farmersburg, Iowa, has received an assistantship in English at the University of New Mexico, Albuquerque.

Here and There on the Christian Front

Edited by Raymond M.

URGES WORLD ORGANIZATION OF CHRISTIAN FARMERS

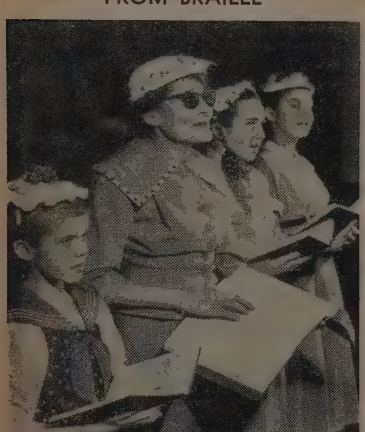
Dr. Frank W. Price, former moderator of the Presbyterian Church in the U.S. (Southern), has called for the formation of a worldwide organization of Christian farmers and farm families as a step toward improving international relations. He spoke at the annual board meeting of Agricultural Missions, Inc., an interdenominational body.

"Cooperation for world peace is needed not only between governments but even more between people," Dr. Price said. "For the sake of international good will and peace, the great working populations in all countries should come to know one another better. The farmers of the earth are the largest single body of laborers with a similar type of natural environment, similar kind of occupation, similar outlook on life and religion, and similar economic needs and difficulties."

He said Christian farmers should unite around such common objectives as private farm ownership, together with national economic planning, just laws for protection of agriculture, opposition to tyranny and exploitation of rural populations, conservation of soil and forests, strengthening of community spirit and cooperation, and the uplift of depressed and underprivileged farming groups.

Chiding farm people in general for their tendency to concentrate solely on local and personal problems, he urged that they become aware of "larger economic issues" and "the revolutionary tides of history." He also urged that the Church "stand on the side of the farming people."

SINGING HYMNS FROM BRAILLE



RNS Photo

Mrs. John Urich, blind wife of the pastor of Grace and St. Paul's United Lutheran congregation in New York, uses a newly-published Braille hymnal as she joins in the singing at a service in the church. Shown with her are three young church members. The Braille volume, containing 100 hymns commonly used in American and Canadian Protestant Churches, was published by the John Milton Society. The book is offered free to any blind person, according to Dr. Dwight C. Smith, the society's general secretary.

AGAINST PROPOSED ADOPTION BILL

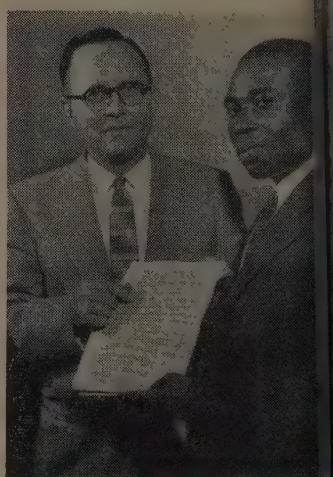
A Roman Catholic leader told a Senate committee in Washington, D.C. that proposed legislation to regulate adoption of children would "secularize completely all our programs for the care of children in the United States." Msgr. John O'Grady, secretary of the National Conference of Catholic Charities, testified before the Senate Judiciary Committee, which was considering a bill introduced by Sen. Estes Kefauver and members of the Senate Sub-committee on Juvenile Delinquency to curb the widespread "black market" in baby adoptions.

Msgr. O'Grady told the Senators that "what we are now facing is an effort to eliminate all religious organizations from the field." He also charged that the adoption bill is part of a program to extend the authority of the public agencies in every field of social welfare.

The solution, he said, is to try to channel more of the unmarried expectant mothers to religious and charitable agencies in the field for counsel.

"In the past," he said, "the leaders of immigrant groups have had to struggle with those who would stitute another religious faith for original faith of the children's par What we are facing now is an e to eliminate all religious organizat from this field."

RECEIVES 1,092ND TRANSLATION



RNS

The Rev. Gustavo Envale of Spanish Guinea presents to Dr. Eugene A. Nic the American Bible Society a manus translation of the Scriptures into the K tongue. Mr. Envale, who is studying in country, made the presentation at the ciety's 140th annual meeting. With Kombe manuscript, the Bible or portio it have been translated into 1,092 langu or dialects.

WORTHY OF NOTE . . .

Roman Catholics in the U.S. and territories now number 33,574,017, increase of 998,315 in the past y according to the Official Catholic rectory for 1956. This is an increase ten years of 37.5 per cent. . . . The " Lutheran Free Conference" schedu for the fall of 1956 has been cancel because of inability to obtain funds underwrite the meetings. . . . The f shipments of surplus grain released the U.S. Government to Luthe World Relief are being sent to f countries in Europe and Asia dur the second quarter of 1956. Larg shipment went to Hong Kong.

Within the E.L.C.

SONS

he Rev. Joel A. Olberg, pastor of Cook-Orr parish in northeastern nesota, has accepted a call to es- sh a new church at Fairfield, Calif.

he Rev. Merrill T. Gilbertson, her at Waldorf College, Forest , Iowa, has been awarded the de- of Master of Religious Education Biblical Seminary, New York. His is bears the title "The Social and gious Backgrounds of the Sunday ol Text Books of The Evangelical eran Church."

he Rev. Henry Lease, Highland, , has accepted a call to French k Church, Ettrick, Wis., which y has become a separate parish.

he Rev. Maynard G. Halvorson, or of St. Paul's Church, Minne- is, Minn., since 1948, has accepted ome Mission call to establish a rch in Honolulu, Hawaii.

Irs. Kaare Stoylen of Bergen, Nor- , wife of the general secretary of Norwegian Seamen's Mission, had arrow escape on May 2 when the on which she was a passenger ided with another ship in the Eng- Channel. She was picked up by ther steamer and brought to Le vre, France, whence she got pas- e to America. There she rejoined husband, who had sailed some ks earlier on an inspection tour of rwegian seamen's churches in South erica and the West Indies before ng on to New York. Pastor and s. Stoylen will visit Minneapolis at time of the General Convention our Church.

TRICTS

ern

Grantsburg, Wis. The Grantsburg ish received an accession of four- n new member families May 20, l a week later six new members adult confirmation. The parish is ved by the Rev. Tenner Thompson,

Chicago, Ill. On Pentecost Sunday enty-five new members were re- ved by Zion Church, parish of the v. Conrad N. Engelstad. Of the ty-one adults received, thirteen were her baptized or confirmed.

thern Minnesota

Duluth, Minn. On Sunday after- on, May 20, new stained glass win- ws, recently installed in First Lutheran Church, were dedicated by the Rev. Ray Farness, co-pastor of the parish. The windows, ten in the sanctuary itself and one in the narthex (depicting Luther's coat of arms), have been designed by Mr. Peter Dohmen, St. Paul artist; their central theme is "The Claims of Christ."

Viking, Minn. Zion Church, parish of the Rev. T. J. Weltzin, conducted a dedication service May 13, at which the following new church furnishings were dedicated: organ, carpet, candle lighters, new flooring and stair covering in the narthex, also redecoration of church parlors. The Rev. G. W. Tolo, vice president of the Northern Minnesota District, officiated.

South Central

Eagle Grove, Iowa. The cornerstone of the new church and parish house of Eagle Grove congregation, parish of the Rev. K. R. Torvik, will be laid Sunday morning, June 17, by the Rev. T. J. Severtson, former pastor of the Eagle Grove parish, now of Lake Church at Renwick. The latter congregation will take part in the cornerstone laying, as it was for years a part of the Eagle Grove parish. The new fane will cost $300,000.

North Dakota

Williston, N. Dak. Rural Rosseland Church, formerly a part of the Alexander parish and now of the new rural Prairie Valley parish, held a groundbreaking service April 22. Dr. C. B. Nervig, vice president of the North Dakota District, officiated. The congregation recently purchased a church building at Rawson, N. Dak., and plans to move it, enlarge it, and place it on a new basement foundation. The Rev. Peter N. Tengesdal is pastor of the parish.

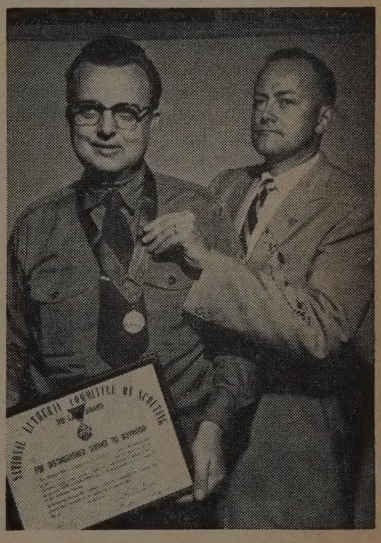
Fargo, N. Dak. The Fargo-Moorhead ELC churches held a "united worship" at First Lutheran Church on Sunday evening, May 6, to publicize the Luther Seminary Appeal in the area. Dr. A. N. Rogness, president of Luther Seminary, was the guest speaker. He also preached at the morning worship at Olivet Church, parish of the Rev. Nelson F. Preus, and spoke at a supper meeting of a tri-college LSA. At the morning service, Olivet Church presented to Dr. Rogness a check to complete its contribution of $3,600 to the Seminary Appeal.

CALIFORNIA BOYS' WORK LEADER GIVEN AWARD

Howard Ulberg, California District Boys' Work Director, has been presented The Lamb Award by the National Lutheran Committee on Scouting. Ulberg, one of eleven ELC leaders thus honored for 1956, was recommended for the new award by the California District Brotherhood. The award was presented at the Los Angeles Circuit Brotherhood Rally on April 29.

The Rev. Walter N. Nordby, pastor of Grace Lutheran Church of Covina, who presented Ulberg the award on behalf of the district, reports that the Pomona man was the first recipient of the medal on the West Coast.

Ulberg, whose home is at Pomona, besides being a member of the National Boys' Work Committee, ELC, is a special national field scout commissioner; member of his congregation's Boys' Work Committee; chairman of the troop committee of Pomona Troop 8, of which his boy, Cy, is a member; and a member of the organization and extension committee of the Old Baldy Boy Scout Council. He is employed at the Pomona Convair plant in research.



The Lamb Award has been made available to recognize Lutheran laymen and pastors who have given noteworthy service of exceptional character to boyhood. It is limited to one per 100,000 synodical membership each year. The ELC awards are cleared through the office of Loren M. Ness, ELC Boys' Work Director.

North Hollywood, Calif. Emmanuel Church, parish of the Rev. Erling H. Wold, has appointed Miss Eleanor Schulz as its new director of parish education. Miss Schulz, a graduate of Mexico City College and of the Lutheran Bible Institute, has been a missionary in Mexico and has taught in various parts of the United States, including a school for crippled children in Fargo. She will coordinate all educational work of the Emmanuel parish.

ANNOUNCEMENTS

Luther Seminary class of 1932 will hold a reunion Friday, June 22, 6:00 p.m., at University Church of Hope, Minneapolis. Send reservations to the Rev. Edmund Beaver, Spring Grove, Minn.

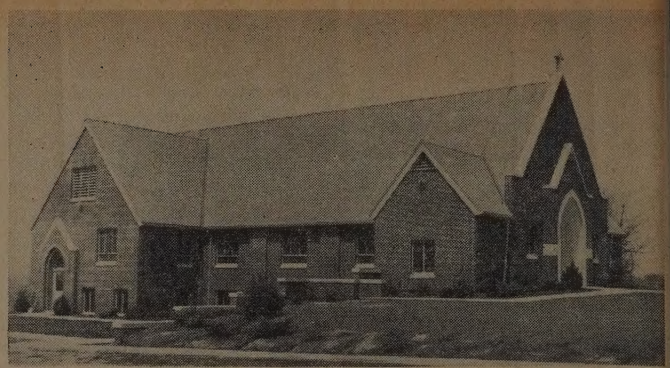
For Sale: Walnut Spinet Hammond organ, nearly new. Contact Ralph Fawcett, Mabel, Minn.

For Sale: Estey reed organ, complete with motor and blower. Write Walcott Lutheran Church, Walcott, N. Dak.

The Sportsman's Club of the Minnetonka Lutheran Church, Wayzata, Minnesota, would like to hear from some one who may have a duck pass or slough (within a 75 mile radius of Minneapolis) to lease for fall hunting. The club is organized to promote an athletic program for young people and Christian fellowship in outdoor sports. Send communications to the church, at Minnetonka Boulevard and Steele St., Wayzata, Minn.

Reunion of Girls' Glee Club of Our Saviour's Lutheran Church. While the ELC Convention is in progress in Minneapolis, a reunion of the Girls' Glee Club of Our Saviour's Lutheran Church, 24th and Chicago Avenue, will be held at the church parlors on Saturday afternoon June 23, 1956. It will be in the nature of a tea from 2:00 to 5:00 o'clock. This group comprises those who sang under the direction of Miss Amy E. Molstad during the years 1909 to 1941. The Committee on Arrangements is eager to contact all past members. **If you have not received a letter giving the details, please telephone or write** Miss Dorothy Norlin, 3421 31st Ave. So., Minneapolis 6, Minn. (Parkway 4-5891).

DEDICATION OF NEW ELC CHURCH IN KANSAS



Upper Wolf Church, Robbinsdale, Kansas, one of the rather few Evangelical Luth Church congregations in the state, dedicated its new church building, costing a $74,000, on May 6th. Among the clergymen assisting the officiant in the act of dec tion, Dr. V. T. Jordahl, president of the South Central District, were five former pa of the parish: Olaf Lysnes, O. C. Harang, K. C. Grundahl, M. J. Sheldahl, and V Jensen, and the present pastor, Lewis E. Bakke. This parish dates back to 1869.

FIVE POINTS REGARDING NBC'S "MATINEE THEATER"

(1) It was entered into with the idea of trying to reach the unchurched general public not yet willing to watch a more solidly religious program, in an attempt to put across people's r of Christian faith through drama r er than direct "sermonizing," with objective of leading some viewers seek further.

(2) In this arrangement we are putting on our own Lutheran gram—we are cooperating with N in one of *their* productions, wh immediately imposes limitations a how much we can say, involves formity to their established dram format on "Matinee Theater," and poses us to any possible "hazards" to what their regular announcer commercial sponsors may say and

(3) The reaction in the Chu which has come to our office is divi between praise and disappointm with praise in the majority. The appointed reactions undoubtedly sulted in part because points 1 an above were not clear. A legitim question, however, which those wo ing with this have also been concer about, is whether or not we have b putting across enough more than ot good commercial programs to acc plish our purpose and justify the fort.

(4) While some of us have been bating this, we have received w that NBC has heard objections fr some of its affiliates to the gene effect that even that much partici tion by a church group was not s able on a general commercial progra (This certainly points up the diffi ties of the TV problem!) As a res the last three of the six programs o inally scheduled have been cancell so that the program on the first M day in June will be the last.

OF ALL THINGS

BY LILY M. GYLDENVAND

43 informal, intimate chats on a myriad of everyday incidents and thoughts. Is God Deaf? . . . Be Yourself . . . What's the Use? . . . Only a Church Member? . . . Stick Your Neck Out! . . . Happiness Guaranteed—talks like these will renew your enthusiasm for the tasks ahead. "Though life may seem to be a series of pitfalls and apparent failures, there is glory, wonder, and victory in each day when God's hand is upon us."

paper, $1.50
Code 14-405

Augsburg Publishing House, Minneapolis 15, Minnesota

) The experiment has nevertheless lved such close working relation- with NBC that it may yet bear tional fruit of another sort in the h of favorable consideration toward Lutheran program of our own that be subsequently produced by co- ative Lutheran effort.

O. H. Hove
General Secretary

THERAN MISSION TO ISRAEL

he Lutheran Mission to Israel, ch is the American division of way's Mission to Israel, held its h annual meeting May 12-13 at Norwegian Memorial Church in neapolis. The speakers were Dr. drik A. Schiotz, Dr. Bernhard istensen, president of Augsburg lege, and Prof. Robert H. Boyd, o gave an illustrated narrative about stay in Israel during the summer 1955. The treasurer of the mission, . Elias Newman, reported that the 's income exceeded $13,000, the gest amount in its history. Dr. Her- h E. Jorgensen preached the mis- ary sermon at the morning worship y 13. Greetings were read from the sion's seven workers in Israel. The cutive secretary of the American di- on is the Rev. Elias Newman.

rish Conservation Service

(Formerly The Placement Service)

he Parish Conservation Service of The C serves many people each year. Read listings below. They may be of value to or someone that you know. The merits he propositions advertised have not been stigated and the Parish Conservation vice assumes no responsibility in the ter. Send your ads and communications The Parish Conservation Service of The C, 422 South Fifth Street, Minneapolis Minnesota. (Refer to ad number when iring.)

FOR SALE

rms

50 acre farm, Pierce Co., Wis., 4 mi to n on blacktop road, 3 mi. to ELC church. school bus, mail, milk route. All build- s in excellent condition, 8 room modern se, bath up and down, 40x90 barn, grade milk facilities, granary, tool house, machine d, airplane hangar, good well. 468-1A

mes

Large brick house, western Minnesota Lu- ran community. Ideal for starting a bakery; e in town. 468-2B

sinesses

Cafe, with fixtures, 6 room apartment on ond floor, in busy town of 800 in thwestern Minn. Predominantly Lutheran mmunity, ELC church in town. Good grade high school. Modern hospital. Excellent opportunity for right person. Reasonable price. Will sell at 50% down; balance on terms. 468-3C

Direct Mail and Duplicating Shop for sale in central Iowa. Fine opportunity for couple. Excellent potential for business of embossing address plates, with plenty of other work. 468-4C

Gift and Variety Store for sale. Established business, 15 years. Western Wis. county seat town. 468-5C

Good general store and meat business. Northeastern Wisconsin. Close to ELC church, on school bus line. 468-6C

Grocery and meat store, fully equipped. Good location, southeastern Minn. Owner selling due to illness. 468-7C

10 unit motel in town of 5,000 on highway, northeastern Montana. 2 Texaco gas pumps. Lutheran church in block. 468-8C

POSITIONS WANTED

Housekeeping wanted for Christian elderly couple, in town or country, any state, for season or longer. 468-9D

Full or part-time work in Minneapolis by middle-aged widow in excellent health. Some office and store experience. 1956 graduate of L.B.I. 468-10D

HELP WANTED

Experienced combination secretary-parish worker wanted by ELC church in St. Paul. 468-11F

Doctor needed in town of about 800, southeastern North Dakota strong Lutheran community; good trading area. 45 mi. on hard-surfaced road to large hospital; 23 mi. to another recently built hospital. 468-12G

Lutheran community seeks Lutheran operator for nursing home for the aged, on private basis. Building for 20 guests, furnished, for lease. Another for ten guests is for sale. Southeastern Nebraska. 468-13G

Ambitious, reliable, Lutheran young man wanted to work on grain and stock farm in central North Dakota, with view to renting thereafter. A fine opportunity for anyone who would like to get started in farming. 468-14G

From the Films Department

Save

with the
Cathedral Subscription Plan

Special $5.00 Rentals

- Select any 6 titles below
- Order all 6 at one time, giving dates for use
- Use within one year
- Rental only $5.00

(Each film is a complete subject)

	Reg. Rate		Reg. Rate
Amos	$ 7.00	No Greater Power	$ 7.00
Blind Beggar	9.00	Queen Esther—Part I	8.50
Cain and Abel	7.00	Queen Esther—Part II	8.50
Calling of Matthew	9.00	Rich Young Ruler	9.00
Certain Nobleman	7.00	Simon Peter, Fisherman	9.00
Child of Bethlehem	7.00	Story of Prodigal Son	7.00
During December	10.00	Unfaithful Servant	7.00
Jairus' Daughter	9.00	Voice in Wilderness	11.00
Journey Into Faith	9.00	Who Is My Neighbor	9.00
During Lent	12.00	Woman to Remember	9.00
Man of Faith	7.00		

Please Note: All rental rates of films are set by the producer

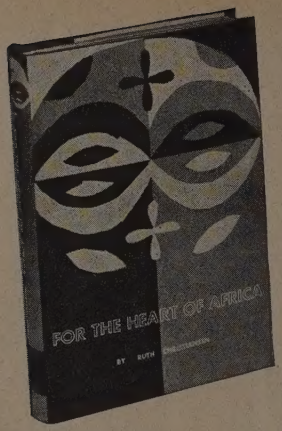
AUGSBURG PUBLISHING HOUSE FILMS DEPT., 425 S. 4th Street, Minneapolis 15, Minn.
(Formerly ELC Films)

Title of Film	Date for Showing	Alternate Date Possible

$..... enclosed Charge ☐

Send to

Address



JUST PUBLISHED . . .

the Story of the Sudan Mission

by Ruth Christiansen

FOR THE HEART OF AFRIC

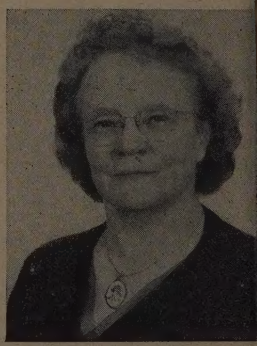
Africa, the Dark Continent
A. E. Gunderson: Planner and Builder
Finding a Starting Place
A Journey and an Uprising
Seed Time in Mboula
Mboula First-Fruits
Work Begins at Abba
The Light Comes to Abba
Let the Children Come
To Rey Bouba and Poli
Lamido Rey Bouba and His Kingdom
An African Andrew
Samuel Bouba
Marie Ra'uthu Tazam
Elisabeth Zek
Baboua—Bible School
Betare Oya Subdivision
In Retrospect
And Into the Future

$3.50
Code 14-188

Between the hot sands of the Sahara and the dark jungles of Congo, in French West Africa, lies the Sudan Mission field. Here Christian Gospel daily meets head-on with pagan witchcraft, anc superstition, Mohammedanism, Communism. FOR THE HEART AFRICA marks the growth of this mission. Stories of individual c verts—their struggles, persecutions, astonishing faith—and exce from the diaries and reports of the mission workers themselves of the strength and courage that accompanied the development the Sudan Mission.

The Sudan Mission was established in the early 1920's as an in pendent Lutheran mission. In 1952 it came under the sponsorship The Evangelical Lutheran Church. Though the mission is still a fa new responsibility of ours, many readers will find familiar names faces among those who served with the mission's founder, A. Gunderson, and after.

Ruth Christiansen came to the Sudan mission field in 1924, sponsored by her home congregation, Trinity Lutheran in Brooklyn. During her more than thirty years of service she has been in contact with virtually every phase of missionary work in this field. Especially notable have been her efforts organizing and developing the elementary education work, fitting it into the French Colonial government program. She has been decorated by the French Colonial government for services rendered to the people of the Camerouns.



AUGSBURG PUBLISHING HOUSE, 426 South 5th Street, Minneapolis 15, Minn.

Please send me ..... FOR THE HEART OF AFRICA @ $3.50.

I enclose $..... ☐ Charge my account

Name _____

Address _____

_____

Postage—Invoices for ch orders will include actual age. If you do not hav charge account, or prefe send cash, add postage a rate of five cents on the lar, or major fraction the